REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY BURMA

For the year ending 31st March 1914

RANGOON
OFFICE OF THE SUPERINTENDENT, GOVERNMENT PRINTING, BURMA
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RESOLUTION

ON THE

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

FOR THE YEAR 1913-14.

Extract from the Proceedings of the Government of Burma in the General Department,—No. 2A.-25, dated the 8th September 1914.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year 1913-14.

RESOLUTION.—The report on Archæological Survey in Burma, during the year ending the 31st March 1914, is an interesting record of successful work by a small staff over a wide area. Of the four main items of the programme for the year, the architectural survey of the Mandalay Palace and the first part of the monograph on the Ananda temple were practically completed. A good deal of excavation was carried out at Yathemyo and neighbouring sites at Pegu, and the examination of these sites with the addition of Twante is being continued during 1914-15. The completion of the monograph on the terra-cotta plaques with jātaka scenes from the Petleik pagoda at Pagan was delayed because 226 out of the 550 jātaka stones were missing at the Petleik and had to be supplied by plaques from neighbouring pagodas. The materials for the compilation of the guide books on Pagan and Mandalay have been collected and only require arrangement. The Lieutenant-Governor welcomes the inclusion of notes on the principal monuments at Mingun, Sagaing, Ava and Amarapura in the Mandalay guide book. Besides the work undertaken by the regular staff, Mr. J. A. Stewart spent nearly three months in examining the site of old Pegu, on the ridge to the east of the present town, abandoned by King Dhammaceti in the latter half of the 15th century. The results of his work came up to expectations. Including the contribution received from Imperial Funds the expenditure on the Archæological Survey of the Province during 1913-14 amounted to Rs. 30,249. The various repairs and protective works were all satisfactorily carried out.

2. In the previous year the outstanding archæological discoveries were inscriptions in the Pyu language. During the year under report old Talaing inscriptions, relics and mythology are prominent. Although the excavations at the actual Yathemyo site yielded poor results, this was more than compensated by the finds at the sites of the neighbouring Shwegugyi and Ajapāla pagodas. These two pagodas, now complete ruins, covered with dense jungle, were among the numerous pagodas erected by King Dhammaceti as a result of the religious impulse given by the missions which he sent to India in 1472 and to Ceylon in 1475.

Forty-four terra-cotta plaques of various colours were recovered at the site of the former and 22 at the site of the latter. Specimens of each are reproduced in figures 2 and 3 of plate V in the report. Twenty of these plaques bear inscriptions in Talaing. The subjects are in all cases religious. Mr. Duroiselle thinks that they will corroborate the native chronicles as to the contemporary relations between Pegu and the Malay Peninsula, Siam, Cambodia and Java. The Talaing race is tenacious of legends, the accuracy of which as regards the foundation of the City of Pegu at least is said to have been confirmed to a surprising extent by the investigations made by Mr. J. A. Stewart, who has also added to the stock of Talaing inscriptions. Further light may be expected to be thrown on the history of the Talaings when Mr. C. O. Blagden shall have published the Talaing inscriptions which he has in hand and which it is hoped he will complete with Government assistance by September 1917. Mr. Blagden also has in hand the Pyu inscriptions found at Hmawza in the previous year. The appointment of an Epigraphist for Burma has now been sanctioned, and Mr. Duroiselle has accepted the appointment. It will now be possible to make available the mass of information contained in the very large number of inscriptions in Burmese which have already been published in seven volumes and which amount to nearly 4,000 pages. Up to date they have hardly been touched. With the examination of these and the publication of the results of Mr. Blagden's work on Talaing and Pyu inscriptions our knowledge of the history of Burma should be enormously increased.

3. The Lieutenant-Governor's thanks are once more due to Mr. Duroiselle for his excellent work as officiating Superintendent and he is glad that his services will now be retained by the department as Assistant Superintendent for Epigraphy. Sir Harvey Adamson also notices with satisfaction the good work of the staff and in particular the intelligence displayed on their work by the Architectural Surveyor Maung Mya and by the head Burmese writer Maung Pe.

By order of the Lieutenant-Governor of Burma.

R. E. V. ARBUTHNOT,
Officiating Chief Secretary to the Govt. of Burma.

REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

For the year ending 31st March 1914.

FIRST PART.

SECTION I.

Office work giving details of programme carried out and of programme proposed for the ensuing year.

Programme for the past year and action taken with regard to it.

1. The programme for 1913-14 consisted of the following items:—

(i) The completion of the Architectural Survey of the Mandalay Palace;

(ii) The compilation of the monograph on the terra-cotta plaques with jātaka scenes from the Petleik Pagoda, Pagan;

(iii) The writing of the first part of the monograph on the Ananda Temple: Historical account of the temple and description of the stone sculptures within the corridors;

(iv) Examination and excavation of: (i) Yathemyo, Pegu; (ii) Twante.

2. *Item* (i).—The letter-press of the Architectural Survey of the Palace has just been completed. This work had to be done in conjunction with other pressing duties, and the copy is yet in the rough; I shall need a little more time to re-read it and finally prepare it for the press. Moreover, while composing it, I perceived that two or three important plans have still to be drawn and a good number of photographs showing details to be taken, which were not included in the materials placed at my disposal, but which were found to be indispensable during the actual work of composing the letter-press. This work is being taken in hand and the complete volume ought to be published in 1915.

Item (iii) is under preparation, and will be sent to Dr. J. H. Marshall, Director-General of Archæology, in July 1914, for publication in the Archæological Survey of India, Part II.

Items (i) and (iii) may therefore be considered as completed.

Item (ii) is still under preparation. The plaques at the two pagodas, East and West Petleik, not including the badly damaged ones, number 324, and a large proportion of them had to be photographed during the year. There are altogether 550 jātaka stories, out of which 226 are now missing at Petleik; these will have to be supplied from other pagodas at Pagan, round the terraces of several of which the complete collection is still to be found; 111 have already been photographed at the Ananda temple; the remaining 115 will be photographed as early as possible during 1914-15, and will thus complete the entire collection of 550. This work will form a unique and most interesting pictorial illustration of those famous stories, and will be most useful for the study of the origin and evolution of religious art in Upper Burma.

Item (iv).—Excavations were conducted under my supervision at Yathemyo, Pegu; but the results were uninteresting; more gratifying were those obtained at the Shwegugyi and Eissapala (Ajapâla) pagodas near by. Fuller details will be given in their proper place.

In connection with archæological and epigraphical investigations at Pegu, Mr. J. A. Stewart conducted some excavations at other sites in the vicinity of Pegu, which added some more documents to our collection of Talaing lithic inscriptions.

I visited Twante; my impression was that the country around will probably yield important archæological and epigraphical finds. But the area is large, and it will be necessary first to explore and examine carefully this very old and interesting place.

3. What precedes may be summed up as follows :—

(*a*) *Items* (i) and (iii) may be considered as completed.

(*b*) *Item* (ii) is in a fair way of being completed, only 115 plaques remaining to be photographed to complete the whole collection of 550.

4. In paragraph 5 of last year's Report mention is made of two guide books, one for Pagan and the other for Mandalay. All the necessary notes for the compilation of these two books have been collected, but I could not find the necessary time for arranging them and composing the letter-press. In the Guide Book to Mandalay will be included notes on the principal monuments at Mingun, Sagaing, Ava and Amarapura.

Programme for ensuing year.

5. The following programme for the ensuing year has been sanctioned by the Local Government :—

(i) Continuation of the compilation of a monograph on the terra-cotta plaques with jātaka scenes from the Petleik pagoda, Pagan ;

(ii) The compilation of the second part of the monograph on the Ananda Temple at Pagan : explanation of the plaques illustrating the last Ten Great Jātakas with Talaing inscriptions ;

(iii) The compilation of a History of Architecture at Pagan, in which will be included historical monographs on the principal temples ;

(iv) Continuation of the examination and excavations (i) in the vicinity of Yathemyo (Shwegugyi, Ajapāla, etc.), Pegu and (ii) at Twante.

It will not be possible to go through items (ii) and (iii) during the ensuing official year 1914-15, but a good start should be made. The plaques illustrating the Ten Great Jātakas number about 400 and no less than about half this number remain to be photographed ; moreover, the legends on those plaques are in old Talaing, and they will have to be carefully compared with the Pāli text of those stories in order to be thoroughly understood ; they are a treasure house of old Talaing words and forms. I have, up to date, read and translated about one-third of them.

Item (iii) will require the drawing of a good number of plans, and many photographs of details ; this alone will require some time, as well as the removal, either *in toto* or in part, of this office to Pagan for a period of several months. This is the only means of carrying this work through expeditiously and thoroughly.

SECTION II.

Tours and Inspection of Buildings and Sites.

Tours and localities visited.

6. The following statement shows the time spent on each tour and the places visited :—

Date.	Object of Journey.	Number of days.
1913.		
April 23rd ...	To inspect Archæological buildings at Mingun	1
June 27th to 5th July ...	To inspect Archæological buildings at Pagan	9
July 18th to 29th ...	To meet His Honour the Lieutenant-Governor and to inspect the Archæological buildings, at Pagan.	12
October 1st to 5th ...	To consult Archæological publications in the Library at Rangoon	5
October 24th to 31st ...	Visited Twante	8
November 1st to 4th ...	To conduct excavation works at Pegu	4
November 5th and 6th ...	To inspect Archæological buildings at Thatôn	2
November 7th to 9th ...	To inspect Archæological buildings at Hmawza	3
November 10th to 15th ...	To conduct excavation works at Pegu	6
November 18th to 25th ..	To inspect Archæological buildings at Pagan	8
1914.		
January 7th to 22nd ...	To be present at the celebration of the Centenary of the Indian Museum, Calcutta.	16
January 30th to 8th February.	To inspect Archæological buildings at Pagan	10
February 13th ...	To inspect Archæological buildings at Sagaing	1
February 21st ...	To inspect Archæological buildings at Mingun	1
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Visit to Calcutta.

7. Dr. J. H. Marshall, Director-General of Archæology, intended visiting Burma in December 1913, but his visit had unfortunately to be postponed; I was asked to attend the celebrations of the Centenary of the Indian Museum at Calcutta in January 1914. There I met Dr. Marshall and had the benefit of an exchange of views with him on the architecture at Pagan. I also took this opportunity to pay a visit to the Archæological Section of the Indian Museum, a visit perforce too short, for there is much to be studied there.

Visit to Thatôn and Twante.

8. I could devote but a very short time to these visits but it was sufficient to convince me that much is to be done at these two sites and the country around, and that the activities of the Superintendent might profitably be directed to this practically unexplored stretch of country (see Part I, Section III).

SECTION III.

Recommendations made during the year for Conservation or Excavation.

Proposals for conservation of archæological buildings in Burma.

9. Proposals were submitted for the conservation of the remains of (i) the East India Factory at Haingyi (Negrais) Island, Bassein District, and (ii) what remains of the Sarabhā Gate in the old city wall at Pagan. The factory is interesting in that it is one of the rare extant monuments testifying to early British commercial enterprise and influence in Lower Burma; it was built in 1753 and was the scene of the murder of several Englishmen in 1759.

The Sarabhā Gate at Pagan dates from the middle of the 9th century A.D., and is one of the *authenticated oldest* remains of brickwork in that city; it is the only gate remaining of the twelve which once adorned the walls of this old capital, see Appendix B.

The Thagya Pagoda at Thatôn.

10. My visit to Thatôn, though short, was useful, for it enabled me to take steps for the protection of some antiquarian objects which were in imminent danger of totally disappearing or of being left in the open air at the mercy of the torrential rains which have wrought such appalling devastation among archæological remains in the districts of Lower Burma. I found scattered on the terraces of the Thagya pagoda—one of the oldest monuments in the lower country and which very probably antidated those at Pagan—a number of baked clay votive tablets, bearing inscriptions in the script used in Northern India in the early 11th and 12th centuries A.D. I was told that there were formerly large numbers of these tablets bearing a variety of images, but many have disappeared, the best having been selected and taken away by European visitors as mementoes. I asked the Trustees to place these important tablets in a safe place, and they agreed to do so. I also induced them to place under a shed a fine stone sculpture leaning against the brick platform built around a sacred banyan tree (*Ficus religiosa*); it represents a Bodhisattva in the *bhūmis-parça* mudrā, and is the only figure of its kind found there. Under the same shed will be placed six slabs of stones, which I found on the pagoda platform, and which bear unmistakable signs of having once been covered with inscriptions: on two of them there are still clear traces of letters, some of which are perfectly legible; the language is Talaing. The Trustees have also undertaken to repair the nethermost terrace of the Thagya pagoda, which is in a ruinous state of repair, and to carry out such minor repairs as will be required to the other terraces and the stupa crowning them.

Proposal for the continuation of excavations at Pegu.

11. The excavations I conducted at the Shwekugyi and Ajapāla pagodas, Pegu, brought to light a number of large glazed and unglazed plaques of baked clay with beautiful figures. What has been found is only a small proportion of what lies still buried there, and excavations should be carried on systematically at those sites, in order to recover as many as possible of those beautiful specimens of

Talaing art. The few excavations carried on by Mr. Stewart near Pegu have brought to light some interesting finds.

The work carried on at Pegu this year makes it very desirable that the whole district be carefully surveyed and likely spots chosen for excavation in succeeding years; there is little doubt that in the course of this survey, new Talaing inscriptions will be discovered.

Proposal for excavations at Twante.

12. Consequent on the finding at Twante last year of a number of clay votive tablets bearing effigies of the Buddha and inscriptions in North Indian characters of the eleventh century A.D., I visited the place in October 1913. Five inscriptions were found, but they all contain only extracts from the Pāli scriptures with the exception of a few words of Talaing at the beginning.

A few miles from the modern town are several old pagodas, among which is an enormous ruined one known as Kyaikpa-Kyaikpu, to which local tradition assigns great antiquity. It has been completely neglected and is overgrown by thick vegetation. Excavations there might yield good results, and a careful search might bring to light more Talaing lithic inscriptions. The old city of Twante was a Hindu settlement in the early centuries of the Christian era.

Private enterprise: (i) Lithic records of the Pāli scriptures round the Kuthodaw Pagoda, Mandalay.

13. Round the Kuthodaw or Mahalawka Mayazein (Mahāloka-Mārajina) pagoda, to the north of the Mandalay Palace, there is a collection of 729 stone slabs, placed under masonry sheds, and on which the whole of the Pāli canon, after a most careful recension by the most learned bishops of Burma, was inscribed by order of King Mindon (1853—'78); this is considered in Burma as the most correct edition of the Scriptures. Now the Trustees of the pagoda desire to go a step further and, with the help of U Kanti, the well-known hermit of Mandalay Hill, are going to undertake the erection, around the same pagoda, of a collection of 550 stones, also under masonry sheds, on which will be inscribed the most important portions of the Pāli Atthakathā or Commentaries. The necessary permission for the erection of these stones has been applied for and is being considered by the Cantonment Committee, Mandalay, within whose jurisdiction the pagoda is situated.

(ii) Restoration of Thudhamma and Pathan *sayats*, Mandalay.

14. The carvings which formerly adorned the Thudama and Patan *sayats*, Mandalay, and the beauty of which induced Dr. Marshall to have them placed on the list of monuments to be preserved by Government, had fast fallen into decay and crumbled to the ground. The hermit U Kanti, mentioned above, applied for permission to restore them and permission was granted on the understanding that the best carvers should be employed and all the features of the old carvings reproduced as closely as possible. This work could not have been placed in better hands than those of U Kanti, whose intelligence and energy in the preservation of Buddhist shrines are well known to Government.

SECTION IV.

Progress made in the preparation of the Provincial List of Ancient Remains.

The Provincial List of Ancient Remains.

15. As pointed out in paragraph 21 of last year's report, the compilation of the Provincial List of Ancient Remains has been completed.

Protection of monuments which are Government property.

16. Dr. J. H. Marshall, Director-General of Archæology, in a letter to the Government of India, raised the question whether all ancient monuments which have no owners other than Government should be declared protected monuments under the Preservation Act of 1904 (VII of 1904), urging on behalf of the proposal the fact that a greater measure of protection is provided for monuments under section 16 of the Ancient Monuments Preservation Act than under the provisions of the Indian Penal Code.

The actual conditions in Burma, as regards the ancient monuments, differ sensibly from those in India. There is in this Province a large number of ancient monuments which, being otherwise ownerless, belong to Government. But to declare all such monuments in Burma to be protected might bring very many old pagodas, which there is no desire to protect, within the category of protected monuments, for in the majority of cases, neither their architectural style nor their historical interest would warrant such a step. Practically all monuments in this Province which are really worth being protected have already been declared protected monuments, and the few additional ones which the Superintendent may discover from time to time in the course of his explorations can be dealt with as occasion arises.

As regards the actual amount of protection provided for monuments, I quite agree with the Director-General of Archæology that section 16 of the Ancient Monuments Preservation Act provides a larger measure of it than sections 425 and 426 of the Indian Penal Code; the latter do not appear to make any due provisions for injuring, damaging or defacing, such as scribbling, sticking bills on the walls, etc., of the protected monuments, whereas section 16 of the Preservation Act does so.

Action taken under the Ancient Monuments Preservation Act.

17. Under the provisions of sections 20 and 23 of the Act, action was taken in respect of the Yazagyo village and its environs. The schedule attached to the notification is as follows (*vide* General Department Notification No. 254, dated the 8th September 1913):—

Schedule.

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local area.
1	2	3	4	5
1	Upper Chindwin.	Kale ...	Yazagyo village-tract ..	*North.*—From post B, 561 feet south-east of permanent survey mark Q and 462 feet south-west of permanent survey mark R to post A, 462 feet south-west of permanent survey mark Q and 700 feet west from post B. *East.*—From post B to post C, 495 feet west from the permanent survey mark S and 450 feet south from post B. *South.*—From post C to post D, 600 feet south from post A and 825 feet west from post C. *West.*—From post D a straight line to post A.

SECTION V.

Accounts of detailed Surveys and Excavations.

Architectural Survey of the Mandalay Palace.

18. As has been said in Section I, page 1, the Architectural Survey of the Mandalay Palace may be considered as completed. It had been at one time seriously contemplated whether the palace ought not to be entirely pulled down, on the ground that there was a danger it might foster in the hearts of the people a hope to see again a Burmese king enthroned in it; had Government acted on this suggestion this beautiful and only specimen of wooden civil architecture in Burma would have been lost to us. But even though it was not demolished, not a few of the buildings were completely spoiled; they were occupied as offices and private residences, and to make them as comfortable as was possible, everything in the way was knocked down or removed, and in some cases, thick layers of ugly whitewash lavishly applied to make them brighter. We owe it to Lord

Curzon that this utilitarian transformation of the palace was put a stop to and that all the principal buildings which presented special architectural features and historic interest are now conserved at Government expense.

The intrinsic interest of the palace at Mandalay lies, not so much in the fact that it was the residence of the last King of Burma and the scene of some dreadful murders, as in the fact, very important, that it is the sole example of wooden civil architecture now extant in Burma which, in its general plan and design, repeated from century to century with an almost blind adherence to the plan of other palaces that have since long disappeared, reproduces to some extent the style of wooden civil architecture of ancient India before and after the great Asoka began to replace it by stone buildings. The principal features of a palace which were common to practically all Asiatic nations were a superstructure of timber on an elevated masonry basement, the latter often assuming the form of a rectangle, while the city walls were square or very nearly so. Even the palaces of Nineveh were built in a way to a certain degree similar to the above description. The prototypes of the palace at Mandalay were found scattered over a vast stretch of country, from Patna to Peking; with varying details the palace and the city in the centre of which it stands are but a repetition, in their general plan, of those of Indo-China, Java and China; so that their character is Panasiatic rather than Indian or Mongolian. The Mandalay Palace then and the city surrounding it with the fortifications protecting them, should enable us somewhat more readily to realize the descriptions which old records have preserved to us of ancient Asiatic palaces and cities.[1]

Excavations at Yathemyo, Pegu.

19. Excavations were conducted by me at Yathemyo, (=Rishipura), Pegu, which having been thought hitherto to be the site of an ancient city, like the place of the same name at Hmawza, it was expected would yield some finds. But such was not the case, and nothing of any interest was found there.

Excavations at Wingaba, Pegu.

20. Not far from Yathemyo is a large site known as Wingabā (=Vaṅkapabbata =the Vindyas) or Labyrinth; there also excavations were conducted; this place must have contained an extraordinary number of limestone statues of the Buddha of all sizes, for innumerable fragments are scattered all about; but they present no particular features of interest; they are all of the usual pattern found in Burma.

Excavations at the Shwegugyi and Ajapāla Pagodas.

21. As suggested by Dr. Vogel in his "Memorandum on Archæological work in Burma" when he visited Burma in 1912, excavations were conducted along part of the walls surrounding the Shwegugyi pagoda, and I took the opportunity to dig also at the less known Ajapāla pagoda not far off. These walls are very extensive and but a portion could be searched. The results were more gratifying than at the other sites, for I recovered altogether 66 glazed and unglazed terracotta plaques: 44 at the Shwegugyi and 22 at the Ajapāla; they bear beautifully finished figures in relief; and 20 of them are inscribed in Talaing. These plaques will be described elsewhere.

Excavations at Pegu by Mr. J. A. Stewart.

22. Mr. J. A. Stewart, I.C.S., was authorized by the Local Government to explore the Pegu District in order to draw a list of old sites and monuments, illustrating them whenever possible; to make a search for old Talaing inscriptions, many of which no doubt have hitherto escaped notice, and to note carefully the pronunciation of Talaing as spoken in this district, for purposes of comparison with the pronunciation of other districts. But the Pegu District is very large and the time at Mr. Stewart's disposal too short—1st November 1913 to 24th January 1914—to enable him to carry out the whole programme, so that he was obliged to confine his activity to the old sites in the vicinity of Pegu. Nine Talaing inscriptions were found, and while digging at some apparently unimportant sites in the

1. *Cf.* Général de Beylié's "l'Architecture hindoue en Extrême-Orient," p. 322; "Sylvain Lévi's le Nepal," i, 249; "Bulletin de l'École Française d'Extrême-Orient," 1902, 141; V. Smith's "History of Fine Art in India," p. 13; L. Delaporte's "l'Architecture Khmer": general plan of a fortified city, on p. 297; Yule's "Marco Polo," edition Cordier, i, 368; the very interesting remarks of Fergusson's "History of Indian and Eastern Architecture," ii, 369.

older city of ancient Pegu, he succeeded in making some finds which seem to corroborate to some extent the accounts given in native chronicles regarding the history of Pegu. A fuller account will be given elsewhere.

SECTION VI.

Account of Conservation works proposed, carried out, or in progress and of the expenditure incurred on them.

Sanctioned programme of Archæological works for 1913-14.

23. The following is the sanctioned programme of Archæological works for 1913-14:—

	Rs.
(1) Wages of care-taker for the old Portuguese Church, Syriam	144
(2) Annual repairs to Palace buildings, Mandalay	3,500
(3) Annual repairs to *Pyatthats* on Fort Walls, Mandalay	1,500
(4) Annual repairs to tombs of ancient Kings and Queens of Burma at Amarapura and Mandalay	196
(5) Annual repairs to Salin Monastery, Mandalay	100
(6) Annual repairs to Taungthaman-Kyauktawgyi Pagoda, Amarapura ...	100
(7) Annual repairs to Shwenandaw *kyaung*, Mandalay	100
(8) Annual repairs to Pangon and Shwedaik, Amarapura	100
(9) Annual repairs to Thudama *kyaung*, Mandalay	100
(10) Annual repairs to Atumashi *kyaung*, Mandalay	80
(11) Annual repairs to Tawyagyaung Pagoda, Mandalay	50
(12) Annual repairs to Tomb of King Mindon's mother, Amarapura ...	197
(13) Annual repairs to Queen's Monastery, Mandalay	100
(14) Annual repairs to Taiktaw Monastery, Mandalay	500
(15) Annual repairs to Sangyaung, Amarapura	100
(16) Annual repairs to Tupayon Pagoda, Sagaing	150
(17) Annual repairs to Tazaung and Bell, Mingun	138
(18) Annual repairs to Pondawpaya, Mingun	100
(19) Annual repairs to Okkyaung, Ava	250
(20) Annual repairs to Watch Tower, Ava	50
(21) Annual repairs to Sinbyume Pagoda, Mingun	200
(22) Clearing jungle around Pagodas at Pagaung, Ruby Mines District ...	210
(23) Wages of durwans to look after Pagodas at Pagan	1,626
(24) Maintenance of Pagodas at Pagan	1,770
(25) Clearing jungle round the Pagodas in the Kyauksè District	250
(26) Erection of masonry shed for inscription stones near Tupayon Pagoda, Sagaing	5,513
(27) Renewing the posts of the fence round the Palace ground, Mandalay ...	248
(28) Special repairs to Upali *Thein*, Pagan	631
(29) Special repairs to Patothamya Pagoda, Pagan	3,390
(30) Special repairs to Seinnyet Ama Temple, Pagan	5,730
(31) Clearing the débris round the Nandawye Pagoda, Kyauksè District ...	300
(32) Conservation of stone sculptures at Hmawza	3,383
(33) Providing a brick enclosure wall with gates to the Bawbawgyi Pagoda, Hmawza	5,242
(34) Special repairs to the screen of the Lion Throne Room, Madalay ...	520
(35) Petty repairs to Pagodas, Hmawza	105
Total ...	36,697

Towards this expenditure the Government of India made a grant of Rs. 8,000 out of Imperial Revenues, and Provincial Funds contributed Rs. 27,205. A sum of Rs. 795, the amount lapsed in 1912-13 out of the grant for archæological works, was regranted in 1913-14. A detailed account of the actual expenditure incurred on the above works is given in Appendix C.

Programme of works proposed for 1914-15.

24. The following are works to be begun and carried out in 1914-15:—

	Rs.
(1) Wages of care-taker for the old Portuguese Church, Syriam	144
(2) Annual repairs to Palace Buildings, Mandalay	3,500
(3) Annual repairs to *Pyatthats* on Fort Walls, Mandalay	1,500
(4) Annual repairs to tombs of ancient Kings and Queens of Burma at Amarapura and Mandalay	196
(5) Annual repairs to Salin Monastery, Mandalay	100
(6) Annual repairs to Taungthaman-Kyauktawgyi Pagoda, Amarapura ...	100
(7) Annual repairs to Shwenandaw *Kyaung*, Mandalay	100
(8) Annual repairs to Pangon and Shwedaik, Amarapura	100
(9) Annual repairs to Thudama *Kyaung*, Mandalay	100
(10) Annual repairs to Atumashi *Kyaung*, Mandalay	80
(11) Annual repairs to Tawyagyaung Pagoda, Mandalay	50
(12) Annual repairs to Tomb of King Mindon's mother, Amarapura ...	197
(13) Annual repairs to Queen's Monastery, Mandalay	100
(14) Annual repairs to Taiktaw Monastery, Mandalay	500
(15) Annual repairs to Sangyaung, Amarapura	100

		Rs.
(16)	Annual repairs to Tupayon Pagoda, Sagaing	150
(17)	Annual repairs to Tazaung and Bell, Mingun	140
(18)	Annual repairs to Pondawpaya, Mingun	100
(19)	Annual repairs to Okkyaung at Ava	250
(20)	Annual repairs to Watch Tower, Ava	50
(21)	Annual repairs to Sinbyume Pagoda, Mingun	200
(22)	Annual repairs to masonry shed over inscription stone near Tupayon Pagoda, Sagaing	50
(23)	Annual repairs to Alaungpaya's Tomb, Shwebo	50
(24)	Annual repairs to Masonry shed over inscription stone in Court House compound, Shwebo	10
(25)	Clearing jungle round Pagodas at Tagaung, Ruby Mines District ...	240
(26)	Wages of Durwans to look after Pagodas, Pagan	1,620
(27)	Maintenance of Pagodas at Pagan	1,700
(28)	Jungle clearing round the Pagodas in the Kyauksè District	250
(29)	Annual charges for maintenance of Archæological works that have been restored	3,000
(30)	Annual repairs to Pali stone shed to the West of Pegu Town	22
(31)	Restoring the corridors of the Eastern Petleik Pagoda at Thiyipyitsaya, Pagan	6,804
(32)	Fencing round the Royal tomb, Fort Dufferin, Mandalay	1,539
(33)	Special repairs to Tilominlo Pagoda, Pagan—repairs to the main Pagoda ...	8,648
(34)	Special repairs to Okkyaung and Watch Tower, Ava	2,113
(35)	Constructing quarters for the Pagoda durwans, Pagan	2,754
	Total ...	36,557

Towards this estimated expenditure, a sum of Rs. 26,000 has been provided in the Public Works Department Budget, and an application has been made to the Director-General of Archæology in India for an Imperial grant-in-aid of Rs. 10,000.

SECTION VII.

Notice of the Subordinates and their work and of the changes in personnel.

Extension of Mr. Taw Sein Ko's leave by three months.

25. According to paragraph 29, page 12, of this office report for last year, Mr. Taw Sein Ko's leave would expire at the end of April 1914, at a time when the Superintendent would be compiling his Annual Report. In order to avoid this inconvenience Mr. Taw Sein Ko's leave was extended by three months.

Services of Subordinates.

26. It is always a pleasure for the head of a department to be able to say that his staff have cheerfully done their best in the discharge of their duties, the more so when an office is undermanned, as is the case with the Archæologist's office, and the men have, as a consequence, to pull harder at the harness year after year. I am glad to be able to bring to notice, in a very special manner, the energy of the Architectural Surveyor, Maung Mya, who continued to render himself useful in every department of this office, as well as the pleasing fact that he is making steady progress in his archæological and historical studies; he has just completed a paper, which is to be sent to the Burma Research Society's Journal for insertion. Maung Pe, the Head Burmese writer, deserves also special mention for his mature scholarship in Burmese history and lore, and his intelligent work.

Archæological Scholarship.

27. The Government of India have sanctioned the increase in the value of the Archæological Scholarship for the first year from Rs. 100 to Rs. 150 a month with the proviso that in the case of promising students, the scholarship may be extended for a further period not exceeding two years, and that the amount may, in that case, be raised to Rs. 175 per mensem, if the work justifies the increase.

Notwithstanding this generous increase in the value of the scholarship, I still doubt whether any serious student will put in an application with the intention of putting in a whole year or more of earnest work in this department. The principal drawback is the lack of a bent in the mind of young Burmans for oriental studies and in consequence they consider the time of training they would undergo in this office as lost. That some will apply for the scholarship, there can be little doubt, but whether they will much benefit by it, considering their lack of sympathy for the work, and whether, under these circumstances, they will be a real help in this office, the future only can disclose.

SECOND PART.

SECTION I.

Full account of works of restoration and preservation of important buildings and sites of excavations and fresh discoveries.

Preservation.

28. One of the principal duties of the Archæologist is the preservation of ancient monuments, so as to arrest their decay and give them a new lease of life, and so, preserve them for future study and research; complete restoration, besides requiring far greater expense, is seldom altogether successful, owing to the lurking danger of omitting or adding details which were or were not there before, even when apparently similar buildings are near at hand which may be thought to serve as a model. Restoration should be resorted to only in very special cases. The work done this year has been mostly one of preservation, repairing the monuments so as to strengthen them structurally.

Preservation of (*a*) the Upāli Thein and of (*b*) the Seinnyet Ama and (*c*) the Patothamya temples, Pagan.

29. (*a*) The Upāli Thein (Upāli Sīmā), or Upāli Ordination Hall, situated about midway between Nyaung-u and Pagan, is said to have been built during the reign of Anawratha (1044—1077 A.D.) and to have been consecrated by four monks from Ceylon with the Upāli Thera at their head; hence its name; an inscription written in ink on its walls and a little over a century old, mentions the fact that it was repaired in 1794 A.D. The principal interest of this Ordination Hall lies in the frescoes on the interior wall and the ceiling and the greater part of which are still in a good state of preservation; these frescoes are not so old as the building itself, but it was important to preserve this fine specimen of an art which, though it never attained to a high degree of perfection in Burma, is now fast disappearing.

The Seinnyet Ama temple.

(*b*) This building is said to have been built in the 10th century A.D. It is a square temple surmounted by a çikhara resting on three terraces. The interior walls show signs of the original building having been added to and built at different times. It was in a very bad state of repair, all the arches having given in as well as the roof in some places. The arches and the roof were carefully rebuilt and the latter made water-tight.

The Patothamya temple.

(*c*) Tradition has it that this temple is one of the earliest at Pagan, having been erected in the early part of the 10th century A.D. It is a square with a projecting portico on the East face, surmounted by three terraces and the usual çikhara. As its very name indicates, it was the prototype of a long series of temples at Pagan. The terraces were in a rather bad state; they were repaired and made water-tight. No provisions had been made for repairs to the roof; I therefore included this item and had it made water-tight.

The repairs to these three buildings were carried out by Maung Sein, Sub-Overseer in charge, who has already had some years' experience in the repairs to ancient monuments.

Preservation of the stone sculptures at the Kyaukka Thein, Hmawza.

30. Within the precincts of the Kyaukka Thein monastery at Hmawza (Old Prome), there are two rows of huge stones facing each other and placed at a distance of about 100 feet apart. When first discovered, they were almost entirely buried under ground, and were brought to light by excavating around them by Mr. Taw Sein Ko and the late Général de Beylié, during the latter's visit to Burma in 1906-07. It was an important find in so much as the huge central stone in the north row is, below the seated figure of the Buddha flanked by two attendants, covered with a long inscription in the archaic Pyu characters, and the language of which was, at the time, thought to be Tibetan. Unfortunately, the stone has much weathered, and the characters are very difficult to make out; neither an estampage nor a photograph would be of much use, but a patient examination of the stone itself might enable one to decipher a good portion of

what may prove a very important historical document. To protect these stones from further decay or wilful damage, it was decided in 1907 to build a masonry shed over them and over those in the other row. But when I examined the latter in November 1913, I found that there was no trace whatsoever of inscriptions on them; if ever there have been any, they have completely peeled off; moreover, the figures carved in relief on the upper portion are so far gone as to be beyond recognition; so that the erection of a shed over these three stones did not appear to me to be necessary. Consequently, this led me to reduce the number of sheds to one; the shed proposed for the three stones on the south was cancelled, and its cost used in building that on the north on a much larger scale than was originally intended, so as to be able to place therein other stone sculptures found at other sites in old Prome, some of which unmistakably belong to the Northern School of Buddhism, as well as the stone funeral urns with Pyu inscriptions found by Mr. Taw Sein Ko and myself.

Preservation of the lithic inscriptions collected at Sagaing.

31. Sixteen inscription stones having, a few years ago, been discovered at Sagaing, it was found desirable to erect a shed for their protection; the estimate was prepared in 1909, but owing to the paucity of funds allotted to archæology, the execution of this work was necessarily put off till this year. In the interval, however, more inscriptions had been found, bringing the total number to forty-five. The original plan of the shed was, fortunately, found to be too large for the housing of the sixteen stones for which it had first been prepared, but, on the other hand, rather small for forty-five. The difficulty was got over by placing around the shed some inscriptions which are so badly weathered as to make them nigh useless for practical epigraphical purposes.

The inscriptions placed in the shed cover a period of nearly five centuries (1300—1784 A.D.) and some of them contain important historical data. Six of them have as yet not been transliterated nor printed.

Excavations.

32. I conducted excavations near Pegu at several sites: (i) Yathemyo, (ii) Wingabâ, (iii) Shwegugyi, and (iv) Ajapâla. Much of my time was taken up during the year by the duties of inspection and conservation, and by the preparation of the letterpress of a few monographs and of the architectural survey of the Mandalay palace (*vide* paragraph 1, page 1). It is greatly to be regretted that up to the present, it has not been found possible by the Superintendent to devote a greater part of his time to excavations on a large scale.

(i) Excavations at Yathemyo, Pegu.

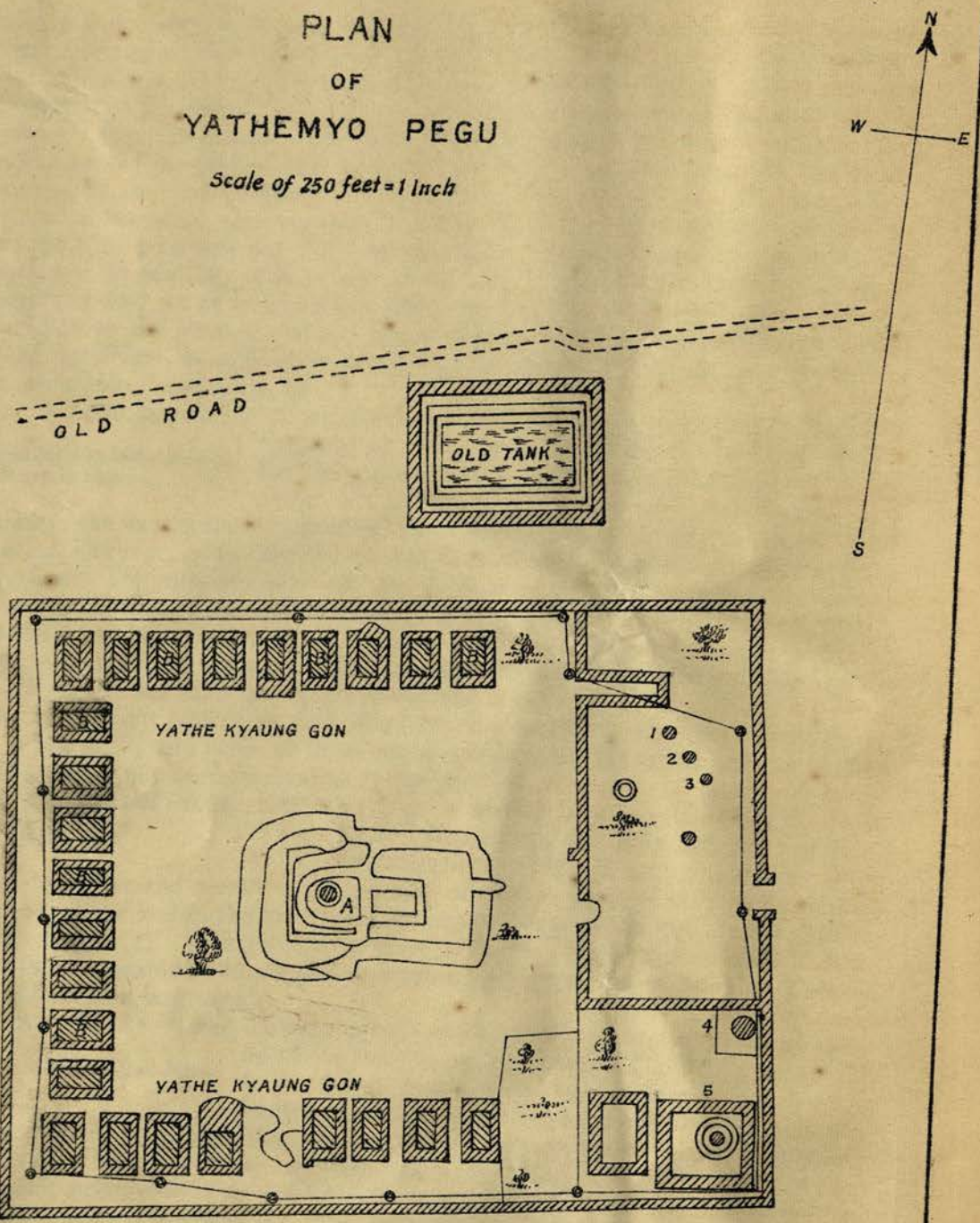
33. As already stated (paragraph 19), the excavations at this site were a disappointment, the principal cause of which is probably to be found in the fact that, hitherto, the designation, "Yathemyo" "the Hermit's City," seems to have suggested the idea that, like the place of the same name at Hmawza (Old Prome), it was an ancient city well worth exploring. This misapprehension was no doubt strengthened by the almost complete silence of the Burmese and Talaing chronicles concerning it. The examination of the site soon revealed the fact that it was much too small to have been that of a town, and that on it there had no doubt been a cluster of monasteries, built in regular rows on three sides round the principal building which occupied the centre. The plan attached (Plate 1) shows the general arrangement of the monks' habitations and of the *Zedis* (caityas). This hermit-city was built on an artificial mound measuring 1,150 feet in length, from east to west, and 950 feet in breadth; there is a slight depression on the east for 250 feet and this was separated from the higher ground by a brick wall still easily traceable.

In the centre (A) was the principal building, a wooden monastery wherein dwelt the abbot and containing, as is the case in all monasteries of the present day, a sanctuary with images of the Buddha; on all sides excepting the east, on earthen mounds much smaller than the central one, were erected other monasteries (B) in each of which several monks lived. All these consisted of a superstructure of wood on a masonry basement; and this explains why, barring traces of bricks, they have completely disappeared and nothing valuable or important could be found: for these were the dwellings of poor monks; at the most, only a few

PLATE 1

PLAN
OF
YATHEMYO PEGU

Scale of 250 feet = 1 inch



N. B.

A. Principal Monastery
B.B. Monasteries for Junior Monks
1.2.3.4.5. Pagodas

G.B.C.P.O.-No 2,(cd) S.A.S., 11-9-14. 596.L.

statues might have been dug up. On the lower ground to the east are still to be seen the ruins of several small pagodas, but whether they are coeval with this large convent or not could not be ascertained, their form and style having nothing peculiar on which to base an estimate; but the fact of their being within the precincts of the convent would rather be in favour of their being contemporaneous with it. I chose and excavated one of them, but it yielded absolutely nothing.

The whole was surrounded by a brick wall, the traces of which are still visible; there was a single gate on the east and, opposite it, another in the brick wall, separating the lower from the higher ground. To the north-east, without the wall, is a large and deep tank, 290 feet by 210 feet, built in masonry and stepped off, for the use of the monks; the earth from it was no doubt used to raise the ground on which the convent was built.

On the higher ground, near the gate in the transversal wall was found some years ago an inscription in Talaing which appears to mention that King Dhammāceti (1458—1492 A.D.), having built a large monastery called Mahārāmavihāra and surrounded it with other (smaller) monastic habitations, etc., dedicated it, when everything was completed, in 1464 A.D. Yathemyo seems to have been founded in commemoration of the three brothers Kassapa and their 1,000 followers at Uruvelā, where they were converted by the Buddha.[1]

Dhammaceti's building activity at Pegu.

34. Most of the monuments near Pegu were built in imitation of those at Buddha Gayā or in commemoration of great events in the Buddha's life and in his existence as the Bodhisattva Vessantara. King Dhammaceti, one of the most enlightened and wise rulers of Rāmaññadesa, the Talaing Country, had greatly at heart the spiritual welfare of his subjects and the purification of the religion in his kingdom. The results of this desire were two important missions which he sent, one, in 1475 A.D., to Ceylon; it was composed of twenty-two theras and of an equal number of younger monks, who were deputed to receive ordination at the hands of members of the Mahāvihāra sect, which was founded in the 3rd century B.C. by the great apostle Mahinda; the purpose of this step was to establish on an indisputable basis the apostolical succession of the Talaing monks. Three years earlier, that is, in 1472 A.D.[2], being anxious to obtain an exact description of the places sanctified by the Master's presence and of such monuments built on or near them as were still extant, he sent, under the leadership of a Singhalese trader resident of Pegu, a large party of Talaings, amongst whom were many skilful artists, to visit the holy land of Buddhism and report on it. Every site of importance or interest at Buddha Gayā was visited; it is even hinted they went as far as the Vindhya Mountains, in order to reverence the spot where the Bodhisattva King Vessantara gave away as alms his children and wife. The result of this pilgrimage was the erection of numerous pagodas and other buildings in commemoration of almost every important event or pious incident in the Buddha's life, principally such as took place at Buddha Gayā. For instance, among many others, are mentioned monuments built in honour of the Lord's Seven Stations (sattasattāhaṭṭhāna), where he spent seven weeks after his Enlightenment; it is recorded that each station was fitly adorned with large statues of most of the personages who played some role or other in it; at the Rājāyatanazedī (Rājāyatanacetiya), were images of Tapussa and Bhallika, the two merchants who, we are told, first brought into Burma the eight hairs given them by the Master and the good tiding of his appearance in the world; at the Mucalindazedī, was a huge representation of the Nāga King protecting the Buddha from the inclemency of the weather; and so with the others. All these statues have unfortunately disappeared, but the ruins of the monuments still remain; there are mentioned twenty-five principal pagodas or temples as having been built in a comparatively restricted area; it would be desirable to have a thorough survey made of them, as

[1] *Cf.* the Talaing history printed at Paklat (1912): *Dhammaceti Mahāpiṭakadhāra dutiya*, page 45 *ff.*

2. The relation of this expedition is given at length in the Burmese history of King Dhammaceti: *Dhammacetiman atthuppatti*, manuscript, page 48 *ff.* It is there that this date, 1472, is given; but the Yathemyo inscription says that the Yathemyo convent was consecrated in 1464 (*See* paragraph 33); now, this hermit-city was built *after* the return of the pilgrimage to India. *Cf.* also *Shwe-Modo Rājāvaṅsamon*, page 188 *ff*; *Dhammaceti Mahāpiṭakadhāra dutiya*, page 45 *ff.*

excavations there might yield, besides other finds, lithic records in Talaing, which are said to have been very numerous about Pegu. Thirty huge inscriptions are mentioned as having been erected near the Shwegugyi alone ; but I could see only a few, all in a very bad state.

Excavations at Shwegugyi, Pegu.

35. One of the largest and most important of all these buildings is the Bodhigū (Bodhiguhā) more commonly known as the Shwegugyi; that it should have been considered the most important is explained from the fact that it commemorates the greatest event in the Buddha's career, His attainment of Supreme Knowledge under the Bodhi tree. In plate No. II, the monument marked 1 is the Shwegugyi; it is now in a very ruinous state and covered with thick jungle; from what could be ascertained by an examination of what remains and as far as the jungle would allow to see, it consists of a high masonry basement or terrace with traces of an opening on the north side, the other sides being covered up with thick jungle; the vaulted roof supports the usual Talaing bell-shaped and cylindrical pagoda; most of the upper portion has tumbled down, and the whole forms an unsightly mass. At each corner of the terrace was a smaller building of the same type. Somewhere near and protected by a wooden building was a representation of the Bodhi tree, the trunk was of iron and the leaves of gold and silver, with, in front of it, the Buddha's throne with the Buddha in the bhūmisparça mudrā; there were also huge brazen images of Vasundharī or Mother-Earth in the act of bearing testimony to the Master, of Çakra, Brahmā and of Māra defeated [1]. In the same compound with the central structure, there are mounds probably marking the sites of pagodas, but they have not yet been examined.

The surrounding walls, forming almost a square, measure 475 feet × 465 feet. Some portions have crumbled down. On the side within the enclosure, there are two rows of niches all along the wall (*vide* plate V, fig. 1); the interior measurements of each niche are 1 foot 8 inches in height and 1 foot 2 inches in breadth. Each of these niches contained originally a terra-cotta plaque fitting it exactly. All these have fallen off the niches, and not a few have been spoiled by the large bricks falling from the top of the walls, along the base of which they lay now buried under earth, broken bricks and decayed vegetation which has accumulated there in the course of years.

Bas-reliefs on terra-cotta bricks from Shwegugyi, Pegu.

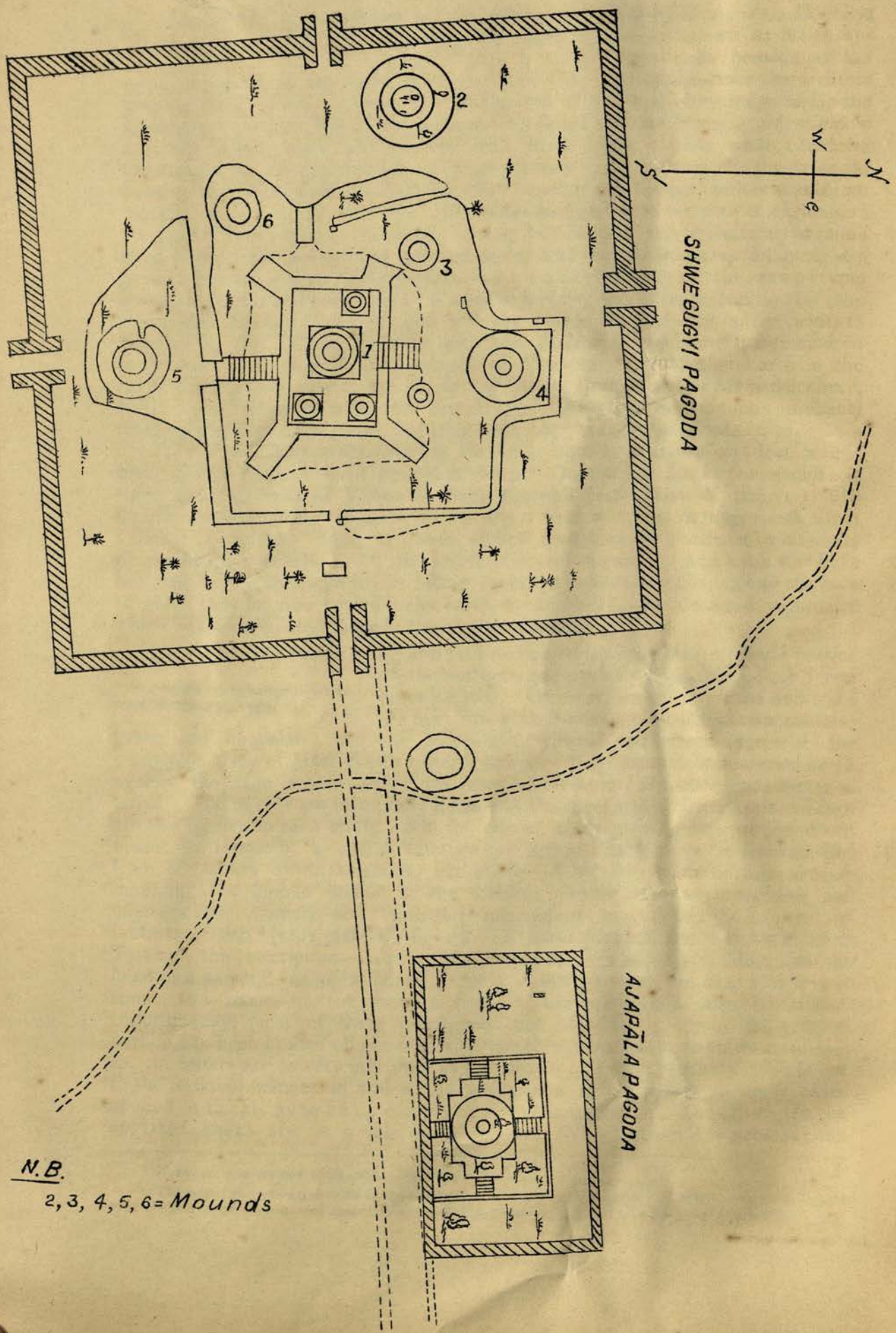
36. As I have noted in paragraph 21, I recovered from the *débris*, along a portion of the northern and western walls, forty-four terra-cotta plaques. Of these, some are glazed and some are not; the glazed ones are mostly in two colours: green and chocolate. All the bas-reliefs without exception represent the monstrous army of Māra in two general attitudes: first, marching in serried ranks against the sage seated under the tree of Wisdom and, defeated, fleeing in terror. The figures are beautifully made and the proportions nicely kept. There are two figures to each brick, each the same; these two figures are no doubt meant to represent a whole battalion or army. Each army is distinguished from the others by its weapons, but above all by the heads of animals surmounting the human bodies of the warriors; heads of every imaginable and unimaginable animals and monsters succeeding one another in a kind of fantastic vision [2] [*vide* plate V, fig. 2]. Of these plaques, ten are inscribed in Talaing; the inscription describes the monsters: "the army of Māra with the head of a parrot," or of a horse, or of a camel, etc., as the case may be; in some, the name of the weapon held by the warriors is also mentioned. Unfortunately, most of these inscriptions are illegible; in some, the greatest portion has been broken off; in others, although the inscription is entire or almost so, the letters are so very indistinct as to baffle the closest scrutiny; this is due to the unskilful manner in which the glaze was fired; it was in many cases applied so thickly as to fill up completely the shallow letters. The letters on the unglazed bricks are, as a rule, quite legible. When broken it is generally the

[1] None of these are now to be seen. See *Opud. cit.*

[2] The upper two rows of figures in the Gandhāra relief now at the Lahore Museum will give a good idea of some of the figures; see *Buddhist Art in India*, page 86, or *L'Art Gréco-bouddhique*, i, 404.

Plate II

PLAN
OF
SHWEGUGYI AND AJAPĀLA
PAGODAS
Scale = 100 feet = 1 inch



N.B.
2, 3, 4, 5, 6 = Mounds

right hand corner, or the right hand half that has disappeared, leaving the few first words on the left, which are always the same, intact. For instance; *buiw mā* . . . "the army of Māra ", *buiw mā muk* . . . "the army of Māra with the head of . . . "; *buiw ma muk pagai* . . . , "the army of Māra with heads of cats, who . . . ". Two are entire and legible. (1) *buiw mā muk knuy ma (rap) tña.* (2) *buiw mā muk to ma rap krit.* The first means, "the army of Māra with monkey-heads, holding bows." The second is very clear and legible but contains two words not in Haswell's Vocabulary. I translate it; "the army of Māra with demon-heads, holding krises." The word '*to*' (တော) means a demon and seems to answer to the corps-devouring monster evoked in the Burmese mind by the word *thāyè* (သဒ္ဒေ) the belief in which is much more common among the Talaing than among the Burmans; this word is still used colloquially, and its meaning is, I think, corroborated by the blood-curdling appearance unlike that of any known animal of the repellant monster, whose mouth, reaching almost to the ears, is furnished with formidable teeth. The other word not in Haswell's Vocabulary and which I have translated by 'Kris', is not, I think, pure Talaing, but a loan word perhaps from the Javanese through the Malay *kris*[1]; the difficulty in this case would be to account for the final 't' of the Talaing form *krit* (ကြိတ်), for final 's' regularly permuted into an 'h', and I can not recall any example in which it became a final 't'. But it is well-known that there is a large number of loan words, in Talaing, from the Sanskrit, and it may be that this word, is from the Sanskrit '*kṛti*', which Böhtlingk[2] translates a knife or dagger. The Sanskrit 'ṛ' may become 'ri' in Talaing as in Burmese.[3] However the case may be, there is no doubt this word *krit* means a dagger; the Talaing words *ma rap* (မရပ်), 'holding' in the inscription, and the bas-relief itself leave no room for doubt; each demon is holding a dagger the form of which is foreign to Burma, and which looks like the Malay 'kris.'[4]

Doubtless many of these beautiful and important plaques remain still buried along the walls, covered with earth and prickly bamboos and other luxurious vegetation. A pretty large number of them were recovered years ago and placed in some museums in Europe and in the Phayre Museum at Rangoon.

Excavations at the Ajapāla Pagoda, Pegu.

37. The Ajapāla (goatherd's Banyan tree) shrine, about four hundred feet to the east of the Shwegugyi, was built in commemoration of the seven days (it was the fifth week after the Enlightenment) which the Buddha spent under the Ajapāla tree. It is now a heap of ruins and the walls that surrounded it have completely crumbled down; the entire structure is overgrown with thick jungle. It is at this Station (Sattāhaṭṭhāna) that the Buddha, meditating on the Dhamma, was subjected to carnal temptation by Māra's three daughters, in an attempt to retrieve their father's defeat near the Bodhi tree. This is the explanation of the numerous plaques, all representing women in various stages of life, beautifully dressed and adorned, which were scattered about this site, and many of which are in private collections and in European Museums.[5] I came upon two of them while examining the remains of the walls, and had a portion of the base along the latter dug, and thus recovered 22 of these terracotta plaques.

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[1] For relations between Siam, Java, the Malay States and Tenasserim, see *Revue Indo-Chinoise*, 1904 pages 124*ff.*; also the Talaing history *Sudhammavati Rājāvaṁsa paṭhama*, p. 118 at bottom; both passages refer to a war with the Javanese, the *Javā* (ဇော) which in Talaing, may perhaps also designate the Malays, though the latter are generally called *Pashu*. Khmer or Cambodian influence was still, if not felt, at least lingering at Sukhodaya as far at least as 1361 A.D., as is testified by an inscription in that language erected at Sukhodaya and removed to Bangkok by the heir apparent in 1834; see *Mission Pavie*, Vol. II, 203. This date, 1361, is anterior by only a very few years to the date of the birth of king Dhammaceti, who ascended the throne of Pegu in 1458, when already a man of venerable age.

[2] Sanskrit-Wörterbuch in kürzerer Fassung.

[3] *Cf.* Talaing 'amrit' and 'amruit' for Skt. amṛta.

[4] A drawing of a similar weapon, drawn by Mr. D. M. Gordon, of the Burma Secretariat, from an original brick either from Pegu or from Syriam (it is not known which) and which he also calls a *kris*, may be seen at page 356 of Indian Antiquary, 1893. I have had no opportunity to examine this brick, if still in the Phayre Museum, and ascertain whether it has or not an inscription.

[5] The four tiles now in the Berlin Museum für Völkerkunde, acquired by Dr. Jagor, and said to have been found about four miles from Pegu, are from this site; see Journal of Royal Asiatic Society, 1912, p. 695.

Bas-reliefs on bricks at Ajapāla.

38. They are all glazed in four colours: green, red, white and chocolate. Ten of them bear an inscription in Talaing. These inscriptions, however, are much in the same state as those of the Shwegugyi (see page 14, paragraph 36) and some of them have become illegible; others are more or less broken. They all describe the several forms assumed by the Evil One's daughters in tempting the Master. Only two are entirely legible and complete; they run: first, *kwan brau mā tala kwan mway*; second, *kwan brau mhā mā pnai rup brau taḍay*. The first means: 'the daughters of Māra, mothers of one child'[1]; the second: 'the daughters of the great Māra, who assume a form like women of middle age'[2] The word 'taḍay' is not in Haswell's Vocabulary; it means: middling as applied to quality or to age. The form *pnai* = pa nai (ပ္နဲ), quite clear on the plaque, is interesting, for in inscriptions of that period the symbol 'ai' (') is scarce, the proper form 'ay' (ယ်) being, it may be said, constant. Of the other tiles, only the first words on the left side can be read; they are all the same: '*kwan brau mā. . .*,' 'daughters of Māra . . .;' '*kwan brau mā ma pa rup. . .*,' 'daughters of Māra assuming the form of . . .'

As in the case of the Shwegugyi, so also at Ajapāla, there are two personages to each tile; these two represent the one hundred women of diverse ages into whom each of the daughters of Māra transformed herself. These six transformations were repeated some hundreds of times so as to fill all the niches in the surrounding walls. A careful search would certainly bring to light complete sets in a good state of preservation and, it is to be hoped, the inscriptions of which could, by comparison, be read and translated exactly.

These plaques of the Shwegugyi and Ajapāla, if carefully studied in their details: masculine and feminine dress, headgear, weapons, etc., should form the subject of a very interesting monograph and would, if not reveal, at least corroborate the native chronicles as to relations of Pegu with the Malay Peninsula, Siam, Cambodia and indirectly Java.

Excavations at Wingaba, Pegu.

39. As the Buddha sat under the tree of Enlightenment after having attained Buddhahood, he meditated on his acts of extraordinary generosity in his last but one existence as king Vessantara when, an exile in the Vindhya Mountains, he gave away in alms wife and children. It is in commemoration of this retrospective meditation of the Master, as well as because this story of Vessantara is the favourite Jātaka in Burma,[3] that this imitation of the Vindhya Mountains (Pāli, Vaṅkapabbata, hence the Burmese name) was constructed. Everything is now a mass of indescribable ruins; as far as can be judged, however, it must have consisted of a brick building, 530 feet in length and 100 feet in breadth, with six gates on the east and west and two on the north and south, and the vaults over the corridors supported the roof above. At the base of the walls within and without, were numerous niches containing images of the Buddha; the latter, broken, lie scattered all over the place; this building was on an artificial rectangular mound of earth 550 feet × 120 feet gently sloping almost to the base of the building. It is said that somewhere near by were huge images of queen Maddī, her two children and the brahmin Jujaka. These must have long since disappeared.[4]

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[1] They assumed six forms: of girls of 15; of 16; of women who have borne once; twice; of women of middle age; of old, decrepit women. It is said they were punished by having to remain old women; this is denied by the standard life of the Buddha in Pāli: Nidānakathā, *p.* 79. The prākeit Mahāvastu iii, 285, the Lalitavistara, XXIV, and the Chinese lives of Buddha (Les vies chinoises du Buddha, *p.* 69) are in agreement as to the punishment having been imposed, *cf.* Windisch's Māra und Buddha (Leipzig, 1895). On this point, important for the identification of the Ajapāla plaques, see also Blagden, Journal Royal Asiatic Society, 1912, *pp.* 689 *ff.*

[2] *Cf.* with this Mr. Blagden's reading of a similar tile in the Exeter Museum, J.R.A.S., 1912, 689-698. I think the reading *taḍay* rather than *bā ḍey* is the right one; the tile in this office has clearly *taḍay*.

[3] And not only in Burma, but in the Buddhist world generally; *cf.* Waddell, Buddhism of Tibet, *pp.* 540 *ff*; Spence Hardy, Manual of Buddhism, *pp.* 116 *ff*; Fa Hian's Record of Buddhist Kingdoms, 106, etc. A labyrinth (vaṅka), for the amusement of the people, is often found near pagodas in Burma; they are also in commemoration of the same Jātaka

[4] Mention of this building is nowhere found in Burmese records: it is found in the Talaing history of Dhammaceti, *pp.* 45 *ff.*

Some excavations were carried out there, but yielded nothing more than broken Buddhas. I doubt much whether this site will yield anything more; the better preserved of these images have no special artistic value. The mound was surrounded by a rectangular brick wall 750 feet × 450 feet which has mostly crumbled down; there is a single gate on the east near which was found an inscription in Talaing; unfortunately, it is very badly broken and weathered and excepting a few letters here and there, everything has flaked off.

Excavations at Pegu conducted by Mr. J. A. Stewart.

40. The excavations conducted by Mr. Stewart during the short time he spent at Pegu on special duty (*vide* paragraph 22) have been not a little successful. They seem to corroborate to some extent both the traditions and the Talaing chronicles. Mr. Stewart says that Pegu lies between the Pegu river on the west and the Thanatpin plain on the east; this includes the sites both of the old and of the new city. The old site is on the east, close to the Thanatpin plain, while the new one lies on the west close to the Pegu river; between these two sites runs the Hintha ridge. The old city was founded by Thamala in 573 A.D., and its origin was a town or village built on the Hintha (hamsa) ridge. As is the case with all important cities in Indo-China, the history of the foundation of this old town contains much that is marvellous, indiscriminately mixed up with sober history. A fabulous account of the founding of the city by Thamala is given in a Talaing history written in verse called Slapat Smiñ Asaḥ, 'the Book of King Asaḥ,' who was the third king. After this no mention whatsoever of the city is made till we come to the reign of Ponnarika (Puṇṇarika), the immediate successor of Titthārāzā (Tissa Rājā) in the 8th century A.D.,[1] and who repaired the city. The old city was abandoned by king Dhammaceti (1458—1492 A.D.); but the new city was not built till 1566 A.D.,[2] when Bayin Naung succeeded to the throne of Pegu. According to these dates, the old city of Pegu would have existed for almost exactly a thousand years and finally abandoned in the 16th century. It is this consideration which induced Mr. Stewart to choose sites for excavation on the site of the old city, and the object he kept in view was to obtain proof that the Thamala-Wimala dynasty was something more than mythical.

"In this we have been successful, and the results of the excavations on any reasonable interpretation, confirm the accounts given in the histories to a surprising extent." This, so far, is gratifying and Mr. Stewart is to be congratulated for his work and success.

General results of Mr. Stewart's work.

41. The report sent in by Mr. Stewart is interesting no less than important, the more so should some of the views put forward be corroborated by future investigations, and I doubt not that some of them will. It is to be hoped Mr. Stewart will publish the results of his work, with photographs, in some periodical. Suffice it here to say that the finds made in the course of excavations may be divided into three categories: 1st: those that point out to Hindu influence in the two great phases of its religion: Viṣṇuism and perhaps Çivaism; Mr. Stewart has found several large stones with, in their centre, what appears to be a *yoni*; this would be a proof of phallic worship; unfortunately, no *linga* has been found anywhere near these stones, and Mr. Stewart makes his statement with a reserve; further researches might bring to light a *linga* and *yoni* together. There can be no doubt about Viṣṇuism having once flourished in the maritime provinces of Burma; but it is a question still to be solved whether Çivaism and its phallic worship found equal favor in the Talaing country. As far as I am aware, no incontrovertible proof of this worship having existed in Burma has yet been found. It will be interesting to study more closely the nature of these stones, which might very well have served some other purpose. 2nd: those that point out to a probable Cambodian influence: a Kyaïk-pon (kyāk-pan), that is, the figures of four Buddhas back to back; this form of

[1] There are reasons to believe that it was during this period that Cambodian influence was most strongly felt in Tenasserim and part of Pegu. *Cf.* also the final portion of note 1, on page 15.

[2] Mr. Cocks in his short History of Burma, p. 76, says that a magnificent palace was built by Bayin Naung at Pegu in 1551 A.D., this date was probably taken from Phayre's History of Burma, p. 105.

representation is rare in Burma, but is not at all uncommon in Cambodia.[1] 3rd: Siamese influence. Mr. Stewart says that some ten years ago, at Saingdi, south of the Zawgyigôn, was found the bronze figure of a Buddha; "round the base is an inscription conjectured to be in Lao Shan, which has not yet been deciphered; a copy was sent to a *pôngyi* at Kawkareik, who promised to furnish a translation, but nothing further has been heard from him."

I had for sometime this image with me. The script is similar to that of the Laos, but it resembles also very much, in fact, is almost identical with, the characters of the two inscriptions of the Pra-kéo Pagoda at Bangkôk, which are in Siamese, but which the Siamese pandits took for Laotien or Burmese.[2] This might perhaps explain the prolonged silence of the Kawkareik *pôngyi*. This question will be, it is hoped, soon settled, for a copy of this inscription will be sent to Bangkôk for decipherment.

Talaing inscriptions.

42. Our meagre stock of Talaing epigraphs has also been increased. Mr. Stewart found nine inscriptions. One dates from the 13th century, three from the 15th, one from the 16th, and one is so late as the 19th century (1892); of the others, the date is not quite sure or cannot be read. These epigraphs were deciphered by Mr. Stewart with the help of a Talaing. One was set up by Rājādhirāj (14th century A.D.) called in the inscription by his Talaing name Binnya Noa.

Ten other Talaing inscriptions have been reported as still extant at several places in Lower Burma. Careful informations will be taken by this office in order to locate them accurately, and steps will then be taken to prepare estampages of them and take their photographs.

Architecture in Pagan.

43. It has been seen from paragraph 5, page 2 of this report, that one of the items of Archæological work set down and sanctioned for next year, is a "History of Architecture in Pagan." To those who have visited this dead city of temples, the importance and interest of such a work will be apparent. Several authors,[3] mostly travellers and officials, have described some of the monuments of Burma and of Pagan in particular. But these sketches, mere chapters in voluminous works, are naturally far from being complete. The two best attempts are those by R. Phené Spiers, in the second volume of "History of Indian and Eastern Architecture" by the late James Fergusson;[4] but Mr. Spiers had to rely only on photographs and plans; and général de Beylié's extensive chapter in his "l'Architecture hindoue en Extrême-Orient" [5], who had the advantage of writing on the spot, but who errs sometimes in his conclusions.

It will be seen that none of these works are really comprehensive, nor are they methodical and historical. What is needed now is not a mere descriptive sketch, but a methodical and scientific history of the architecture of Pagan, following its development from the first beginnings to its sudden stop near the end of the 13th century A D. caused by the defeat of the Burmese armies at the hands of the Tartars; noting and explaining the various influences clearly discernible in the monuments. Although the style of the Pagan temples and pagodas in its large and principal lines, can ultimately be traced to North-Eastern India, it has characteristics all its own which entitle it to rank as a style apart. The question of the influences referred to above is particularly interesting, for there, in a

[1] This little '*kyaïk-pon*' found by Mr. Stewart is no doubt but an imitation of the large masonry Kyaïk-pon Pagoda near Pegu. For many photos of similar structures in Cambodia, see Delaporte's "L'Architecture Khmer." One exactly similar to the Pegu Kyaïk-pon is described on page 413 of the same work: "une petite preasat en pierre, reposant sur un soubassement à trois gradins, et ornée de figures assises aux quatre faces, s'appelle *Pra muk bouen*." The Cambodian name 'Pra muk bouen' is practically the same as the Talaing one which, if written in full, would be: 'Kyaik muk pon.'

[2] See "Les deux inscriptions de la pagode de Pra-kéo à Bangkôk," by Schmitt, 1884. An inscription in the same characters was found written in ink on the wall of a small temple at Pagan; it was sent to Bangkôk for decipherment; no answer has yet been received.

[3] Symes, "Embassy to Ava, 1795"; Crawfurd, "Journal of an Embassy to the Court of Ava, 1827"; Yule, "Mission to the Court of Ava, 1855", with more knowledge and insight than his predecessors; Forchammer in his Archæological Reports; O. Ortel, "Notes on a tour in Burma, 1902" a good work but inaccurate in some points; he followed, I think, Nisbet, "Burma under British Rule and Before", 1901

[4] Edition of 1910, in two volume

[5] Ernest Leroux, Paris, 1907.

comparatively restricted area, we meet with architectural details and ornaments clearly traceable to Nepal as influenced by China ; Tibet perhaps ; Northern India and in a less degree to Cambodia and to China. This work, necessarily completed by historical notices on the monuments, would make an epoch in the history, already so bright, of archæology in Indo-China.

Religious art in Burma.

44. No less interesting than the history of Architecture touched upon in the previous paragraph, would be a monograph on iconography and the evolution of religious art in Burma, under the principal heads of : terra-cotta bas-reliefs ; stone sculpture and painting. Here again, the most noticeable influences are from India—Southern, Central and Northern, influenced by the great school of Gandhāra. Materials are very abundant, above all as regards the terra cotta reliefs ; they are scattered all over Burma, from Thatôn to Mingun above Mandalay and date from the 11th century (probably earlier in Thatôn) up to the 19th ; Pegu, Pagan and Kyauksè are particularly rich in them ; those at the two former places being the best ; a large number of photographs are now collected in this office. Stone sculptures are not quite so abundant ; this is probably owing to the nature of the material and no doubt to the fact that the Burmese themselves never reached a high degree of skill in this branch of art ; the best stone sculptures found in Burma were made by Indian artists. There is, however, enough of good and old works, at Prome, Thatôn and Pagan, to form the subject of an interesting paper.

The best frescoes are found in three old temples near Pagan and show, by their style, that they are lineal descendants of the Ajanta paintings, though far inferior to the latter in technique and execution. Painting does not appear to have ever attained any high degree of perfection in Burma. Besides these three temples, the character of whose frescoes is decidedly Indian, the walls of a large number of other temples in Pagan are also decorated with paintings ; but their technique is quite different, and is frankly Burmese ; they are also much later, having been executed at the end of the 18th century. All these frescoes, the only really good ones still extant in Burma, are in great danger of disappearing from many causes ; it had been my intention of having them all photographed and traced, but could find neither the funds nor the time to carry my project into execution. [1]

Such a work or series of monographs have been eagerly expected by Orientalists ; but what I said last year about epigraphy applies with almost equal force to Archæology in Burma ; inspection, restoration and exploration absorb the major part of the Superintendent's time, and he can find but scant leisure to sit down and work up all the rich materials available ; and this will, I am afraid be more or less the case so long as the Superintendent remains single-handed Burma is too vast a field to be properly worked by a single man.

Section II.

The epigraphical, numismatic, exploratory, and other work of the Department and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is made to subjects on which special reports have been contributed to the General Archæological Report.)

The creation of the post of an epigraphist for Burma.

45. In paragraph 45, page 18, of my report for the last official year, a brief statement is made of the very unsatisfactory state of epigraphy in this Province, and the necessity of appointing an epigraphist for Burma is pointed out. the appointment of an epigraphist is the only means of unlocking the information buried in the enormous mass of epigraphical documents which constitute one of

[1] All that remains of the frescoes of the Kubyaukkyi Pagoda near Pagan have, however, been photographed.

the principal treasures of the Archæological Department. In the Provincial Government's Resolution on the same report it was decided that the appointment of an epigraphist would be recommended. Now, I am glad to say, the Government of India have practically sanctioned the proposal of the Local Government, and that an epigraphist will be appointed for a certain number of years. Thus the anxious but legitimate expectation of oriental scholars in Europe and the East, to have scholarly translations and annotations of these documents, will at last be fulfilled.

Publication of Talaing inscriptions.

46. The Talaing inscriptions sent, since a few years back, to Mr. C. O. Blagden, will probably, when translated, throw some light on the history of Pegu in particular and of Burma in general. As already stated in my last year's report, paragraph 42, the Local Government was approached on the subject of facilitating their publications by bearing the costs of printing and giving an honorarium to Mr. Blagden. The difficulty of translating these important historical documents cannot be overestimated; they are in a language still very imperfectly known and they contain, moreover, many words that are now obsolete or have passed altogether out of use; this necessitates constant fatiguing and irksome reference to such works as are procurable, hunting for the words or forms which Haswell's vocabulary, the only thing now available, does not contain, and these words are numerous. It is to be hoped the Local Government will come to a speedy settlement of conditions and terms, so as to make possible the early publication of these epigraphs.[1]

Amarapura inscriptions published.

47. The new and 6th volume of inscriptions whose publication was announced last year as imminent has now been issued. It is a voluminous book of 600 pages; all the honour of this long and onerous work belongs to Mr. Taw Sein Ko, for when I took over charge in August 1912 but little proof remained to be read.

Another volume of inscriptions.

48. Burma is one of the richest countries in Indo-China in epigraphical records. Several thousands have already been published in six volumes, and a 7th one is now in course of preparation. New inscriptions are being discovered every year, and those that may remain undiscovered for many years to come are probably still numerous. What is needed is a methodical search for them; an economical way would perhaps be to instruct, through the Deputy Commissioner of each district, all village headmen and others to inquire seriously as to the existence of lithic inscriptions in or near their jurisdiction and to report accordingly.

What is particularly needed are Talaing epigraphs; our collection is, compared with the Burmese, still very poor, and yet there is no reason to suppose that the Talaings were not as keen recorders, on stone, of contemporary events, as the Burmese were. In fact everything points out the other way, for the Talaings possessed an alphabet of their own, derived from an Indian one, long before the Burmans made use of letters to write in the vulgar tongue. A thorough search, conducted by the epigraphist himself, with the help of the proper authorities, in the Pegu and Amherst Districts, would no doubt bring to light more of these documents. This is borne out by the fact, already recorded, that Mr. Stewart, in a very restricted area, found nine new ones, and gathered information about ten others, and that myself found five at Twante.

Inscriptions copied on palm leaves.

49. There is in this office a paper manuscript which contains a certain number of inscriptions which had been first copied on palm leaves, from the stones themselves, at Pagan. As some of the stones from which these documents were copied are apparently no more extant, neither at Pagan nor in the large collection at Amarapura, it may be presumed these inscriptions were copied very long ago. It is a useful little collection. There is naturally a danger that, not so much in copying from the stones as in re-copying on palm leaves when the first copies were decaying, some errors in dates may have crept in. On comparing, however, the dates given in the manuscript with the regnal years of the kings, I found that really a little percentage only of the dates had been badly copied, the

[1] After this Rport had passed through the Press, the Local Government intimated to this Office that the Government of India had sanctioned the publication of Mr. Blagden's work on the decipherment and translation of the Talaing Inscriptions.

others agree with the regnal years and the dates given in the chronicles for those religious foundations or events mentioned in the manuscript. This collection contains a good number of inscriptions written in the 12th and the early part of the 13th centuries. A few are older still; one is dated B.E. 420=1058 A.D., and is the same as the one found on page 1 of the new volume of inscriptions; one is dated B.E. 436=1074 A.D., and refers to Manuhā, the captive king of Thatôn; another of King Anawratha, dated 1077 A.D., which is the year of his death; and another 1093 A.D. It is a remarkable fact that, as yet, no inscription in Burmese antidating the year 1058 A.D. has been found at Pagan or elsewhere, and this seems to militate in favour of the theory that, although the Burmese were acquainted with Indian letters previous to that time, they had before the storming of Thatôn (1057 A.D.) no alphabet adapted to their own language, and consequently no national written literature. New discoveries may alter this theory, but the actual epigraphical evidence corroborates it.

Numismatics.

50. In paragraph 48, page 20 of my report for the last official year, mention is made of eight silver coins belonging to the Provincial Museum, Rangoon, and the report on which had then not yet been received. Mr. Hirananda Sastri, Curator of the Provincial Museum, Lucknow, to whom these coins were sent, has kindly supplied me with a classification of them; they are all of the 17th and 18th centuries (*vide* appendix G. II Coins, Nos. 1—8).

Mr. J. P. Hardiman, Deputy Commissioner, Tavoy, reported that at Kanaingda, a village about 5 miles to the south of Tavoy, a number of silver coins had been found by a Buddhist monk while digging in the compound of his monastery. Specimens of them were forwarded to this office for identification and for report whether they should be acquired or not. As almost all the specimens sent to me were of Indian origin, they were sent to Mr. Hirananda Sastri for identification. Thirteen of them are coins of the Muhammadan rulers of India, the other two, each a four-anna bit, were struck by the East India Company in 1835 A.D. (*vide* appendix G. II Coins Nos. 9—22). I suggested that they should be acquired for the Phayre Provincial Museum.

Coins sent to the Provincial Museum.

51. Twenty silver coins and thirty-nine billon coins, found in the various districts of India were also sent for deposit in the Provincial Museum, Rangoon. They have all been sent to the Curator, Lucknow Provincial Museum, for favour of classification, which has not yet been received at the time of going to press.

In addition to the above, the Phayre Provincial Museum received also, during the year under report, one billon coin, nine silver and two copper coins; they have all been classified by the above gentleman (*vide* appendix G II coins, Nos. 23—34).

A coin from Zigyaing.

52. Mr. R. Grant Brown, Deputy Commissioner, Bassein, sent to this office rubbings of a coin belonging to him. He wrote that he had bought it at Zigyaing, a village on the West Coast of Burma, some 5 miles from Cape Negrais. It is an Arakanese coin struck by king Bodawpaya in B.E. 1146=1784 A.D.

Coins found at Haingyi.

53. The same gentleman forwarded also rubbings of coins found near the remains of the East India Company's factory at Haingyi (Negrais) Island. They were identified by Mr. Joyce of the British Museum, to whom Mr. Grant Brown apparently sent also some rubbings, as "East India Coins of Madras", and said that there were many of them in the Museum.

Reports on special subjects submitted to the Director-General of Archæology.

54. The following papers and special reports were submitted to the Director-General of Archæology.

The Pyu Inscriptions.

Pyu epigraphy, which, we may expect, will eventually shed some light on early Burmese history has, it may be said, just been discovered. The Myazedi

pillar at Pagan had been, it is true, noticed, but it was a puzzle; some thought the characters to be old Tibetan; others said it was probable we should find the key to them in Nan-Tchao (old Yünnan). Both these opinions were widely off the mark, and it was reserved for the patience and cleverness of Mr. C. O. Blagden to show, in his "Preliminary Study of the Fourth Text of the Myazedi Inscriptions," that the characters were derived from an old South Indian alphabet and that the language belongs to the Tibeto-Burman family. This, up to now, had been the only text deciphered. Since then, several other short, but complete Pyu inscriptions have been found, principally at Prome. Those incised on funeral urns are particularly clear and legible, and it is on four of them that is based the present paper of Mr. Blagden: "The Pyu Inscriptions." The meaning of these four inscriptions, Mr. Blagden makes out as follows:—

(1) year 35 (673 A. D.) Suriyavikrama's relative or relatives died;

(2) year 50 (688 A. D.), 5th month; Suriyavikrama himself died, aged 64 years;

(3) year 57 (695 A. D.), 2nd month, 24th day; Harivikrama died; aged 41 years, 7 months and 9 days;

(4) year 80 (718 A. D.) 2nd month, 4th day; Sihavikrama died, aged 44 years, 9 months and 20 days.

If these texts have been rightly interpreted, it will be seen that we at last have definite dates for a period of the history of Burma which was practically a perfect blank. But Mr. Blagden himself says that the readings and their interpretations are tentative and may be open to doubt; that is, more texts are necessary to control those already available and make perfectly sure of the contents. This important paper has been sent to the Epigraphia Indica for insertion therein.

Pictorial Representations of Jātakas in Burma.

This province is very rich in terra-cotta bas-reliefs illustrating scenes in the anterior lives of the Buddha. Several pagodas and temples at Pagan were each ornamented with such plaques illustrative of the whole of the 550 *Jātakas*. Vandalism in one or two instances and disrepair of the monuments in several others, have sadly impaired these beautiful collections; those of the Ānanda temple at Pagan and of the Shwezigôn (between Pagan and Nyaung U) have, however, remained intact and complete; another complete collection is to be seen at the Patodawgyi pagoda, Amarapura; and there were two others in the Kyauksè District, of which now a large number of plaques have been lost. Future excavations will perhaps lead to the discovery of others. For instance, in 1907, in the course of excavations at the Western Petleik pagoda, Pagan, a larger number of such terra-cotta reliefs were brought to light; and a few years later, while digging round the base of the Eastern Petleik, the sister pagoda to the Western, 171 entire plaques and 178 fragments were recovered. They had been originally in small niches round the walls of the vaulted corridor and had been buried under the débris of the roof, which had crumbled down. The tablets of the two Petleik pagodas are, in technique and finish far superior to all others found at Pagan and elsewhere in Upper Burma. The exact age of these two pagodas is not exactly known, but several considerations have led me to conclude with reasonable certainty, that their age, is not earlier than the middle of the 11th century A.D. There is no evidence whatsoever to shew that the art of making these terra-cotta reliefs representing scenes in the Jātakas was known at Pagan before 1057 A.D., the year in which the Talaing capital fell into the hands of the Burmese. Burmese tradition, corroborated by epigraphical evidence, affirms that, before the 11th century A.D., that is before king Anawratha, Buddhism, as the chronicles express it, was not known at Pagan. Here, by Buddhism, we are to understand the Sinhalese form of Southern Buddhism, introduced into Pagan in 1057 A.D., after the fall of Thatôn, where it had been flourishing for several centuries previously. There is evidence to show, on the other hand, that the form of Buddhism established at Pagan previous to that date was some form of Mahāyānism and probably also of Hīnayānism with a Sanskrit canon. It is

well-known that it is only in Pāli and as compiled in Ceylon in the 5th century A. D., that a complete collection of the Jātaka stories exists. Now, the plaques at the Petleik and other pagodas follow rigorously, except in a very few instances, the order and numbers of the Sinhalese collection just now referred to, which had been for a long time well-known in Thatôn and even already pictured there on similar terra-cotta plaques. The inference to be drawn from these facts is that the art of making terra-cotta bas-reliefs was introduced from Thatôn in Pagan in the middle of the 11th century A.D. This is further strengthened by the fact, duly recorded both in Burmese and in Talaing histories, that Anawratha, besides the Pāli scriptures and their commentaires and a great number of Buddhist monks, carefully chose the best artists and artizans he could find at Thatôn and brought them over to Pagan, a thing he scarcely would have done if equally skilful workers had graced his capital. Another proof which may be adduced is that, at the Ānanda, the plaques are inscribed in Talaing. The photographs in the plates illustrating this paper have been taken from ten pagodas, the dates of which range between 1057-59 to 1820 A.D. These plaques may be divided into two great categories, those that are glazed and those that are not. Those that are unglazed are found on the two oldest buildings having terra-cotta reliefs, namely the Petleik and the Shwesandaw pagodas; these were made during the reign of king Anawratha (1044-1077 A.D.); during and after the time of Kyanzittha (1084-1112 A.D.), they are all glazed. They were glazed for the purpose of preserving them, as a protection against sun and rain; for they were always exposed to the weather, except at the two Petleik, in which they were placed in a roofed corridor. The glazing, however, was generally applied too thickly, so that the details of the figures are often blurred, and make them appear more badly done than they in reality are. They may again be divided into three classes, according as the inscriptions are in Pāli, Talaing or Burmese. These plaques are not only interesting, but important also, in that, barring the style of the houses, which is Nepalese-Chinese, almost everything in them, even to the cast of countenance, is Indian, and influences from Southern, Central and Northern India are unmistakable, in the dresses, in the way of dressing the hair and in the ornaments. Moreover, although ultimately of foreign origin, those plaques, in the hands of the Talaings and Burmese, have been impressed with a style and a technique all their own, thus forming, it may be said, a new school, which may be termed: the Pagan school.

Report on Conservation in Burma.

In the midst of a cluster of stately temples not far from the Ānanda at Pagan, is a much weathered building, the only one of its kind in this old city, for it is the only Hindu temple in the heart of the once Buddhist metropolis. It had been noticed by Colonel H. Yule, in the narrative of his Mission to Ava and he described it without apparently knowing its name. It is the *Nathlaung-Kyaung*, not a Buddhist temple, as its very name implies, but a house of gods or deities far inferior, in the mind of the Buddha's followers, to their Master. Its exact date is not known; it can, however, be fixed at some time between the 11th and the 13th centuries A.D. Tradition tells us it was built early in the 10th century by King Taung-Thugyi (931-964). But there is nothing in support of this tradition, and all records, epigraphical and others, ignore it. We are told in a small but useful Burmese work, that a Hindu temple was built at Pagan by Anawratha soon after his conquest of Thatôn, but the name of the temple is not given. If we take into consideration that this king was then a very bigoted Buddhist, we may well doubt whether he did build this Hindu temple; and there is no evidence of any kind in support of this assertion. But we know, by a Tamil inscription found at Pagan, and dating from the 13th century, that a Vaiṣṇava Saint, a native of Malabar, built a *maṇḍapa* in a temple of Viṣṇu, the Tamil name of which means: the Viṣṇu temple of those coming from various countries. It is not certain whether this is the *Nathlaung-Kyaung*, but as no mention of any other Viṣṇuite temple is found anywhere else, it is not unreasonable to identify this temple with the *Nathlaung-Kyaung*. The latter is interesting in that, in the walls of the base, on the outside,

are ten arched niches, in which, originally, were figures representing the Ten Avatars of Viṣṇu. But iconoclasts have been at work there; three of these figures are missing, and, of the seven others, three are so badly damaged that they cannot be identified; the other four, though also badly disfigured, can be easily recognized. They are: the *Varāha Avatāra*, the Boar Incarnation, with Pṛthivī on his left shoulder; the *Rāmachandra*, with a bow, and what I take to be the *Nṛsiṁha* or Man-lion Avatāra, from what remains of the mutilated figure. In the interior of the temple are several representations of Viṣṇu on his monture Garuḍa. Another very interesting, because rather scarce figure, is that of the Buddha Avatāra also within the temple; it has the dress and characteristics of a Buddhist monk with Viṣṇu attributes. This monument was in bad condition in the upper structure; the plaster outside had peeled off, and many bricks in many places having come down, gave the temple, from a distance, so dilapidated an appearance as to make it appear past conservation. It was better preserved within. There is only one entrance, on the east; it has a stone frame, the lintel of which was badly broken, endangering the stability of the whole structure; it was replaced by a beam of reinforced concrete, as no stone was found in Pagan that could answer the purpose. Over this door-way was originally a porch, which had crumbled down, burying under its débris a short flight of steps leading into the temple, which was discovered when clearing the bricks and plaster. This flight of steps was rebuilt.

The central part of this temple was very much dilapidated; the bricks, in all courses, were found in all stages of decay. That part was strengthened by underpinning, and the whole carefully grouted and made water-tight.

Archæological Finds.

Votive tablet from Allanmyo.

55. The Deputy Commissioner, Thayetmyo District, sent to this office a votive tablet in the possession of a Buddhist monk residing at Ywataung, Allanmyo Subdivision. It bears an image of the Buddha seated enthroned in the *Bhāmi-sparça-mudra*; he is flanked by two attendants in the attitude of adoration (*namaḥkāra*). On the reverse face is written a short inscription in archaic characters belonging to the 11th—13th centuries A.D., Namo Buddhāya, "Honour be to Buddha!".

Photographs of this tablet were prepared and the tablet itself returned to the monk at his request.

Votive tablets from Syriam.

56. One Saya Thein reported to this office the discovery of three votive tablets inscribed on the reverse face, at Syriam, among the débris of a pagoda which had crumbled down. On the obverse face, the Buddha is represented seated on a *padmāsana* (lily-throne) under a trifoliated arch supported by pilasters and surmounted by an umbrella; under the umbrella, on both sides are two banyan leaves: the Buddha is at Buddha-Gayâ under the tree of illumination. He is flanked by four votive stupas. On one of these tablets, are discernible the traces of five lines of writing, but it is impossible to distinguish exactly to what script they belong, for some devotee has covered this face very thickly with gold leaves. The three lines on the reverse face, however, are quite clear; the characters belong to that used in Burma in the 11th—13th centuries A.D. It runs as follows: *vo' trāp na vor ma lāt.* On the reverse of another is also a three line inscription; the letters are very faint and are illegible in some places. I can make out the following: *wo' kyek ...mahā,... samaṇa....* These votive tablets inscribed in archaic Talaing are very interesting; extremely few of them have as yet been found, though there must be large numbers in Lower Burma.

Nine copper vessels discovered at Pagan.

57. U Tin, Subdivisional Officer, Pagan, brought to the notice of this office the discovery made by some Burmese girls, at Minanthu village, of nine copper vessels, the largest of which measures 1 foot 4 inches in diameter. They are vessels such as are usually used by Hindus. There was, from early times, a floating Hindu population at Pagan, traders, artisans and artists, and this explains

the present find. A suitable reward was given to the girls and the vessels were placed in the Museum at Pagan.

Finds at Pagan.

58. Maung Sein, Sub-Overseer, Public Works Department, while dismantling ruined and unimportant pagodas for bricks to be used in the repairs to the Patothamya temple near Pagan, found the following objects, which have been deposited in the Pagan Museum.

(*i*) a votive stupa, $4\frac{1}{2}$ inches in height, in burnt clay; it consists of a square base surmounted by five concentric rings crowned by a Cikhara; the whole is gilt; in the relic chamber in the centre of the base were found some inferior rubies.

(*ii*) A copper casket $3\frac{3}{4}$ inches in height, bulging in the centre and diminishing gradually towards the bottom and top; at the bottom is a floral design of poor workmanship. Inside it were some glass beads.

(*iii*) A small earthen vessel, $3'' \times 2\frac{3}{4}''$, glazed on the outside and of the pattern still commonly used in this country.

(*iv*) Some white pebbles considered to be relics. All the above were found in a large earthen vase. None of these finds presents any special feature which might help in fixing approximately their age. They were deposited in the Pagan Museum.

Discovery of a Talaing inscription at Athôk, Bassein District.

59. Mr. R. Grant-Brown, Deputy Commissioner, Bassein District, forwarded to this office the estampage of an inscription in Talaing which he found at Athôk, informing me, at the same time, that another estampage had been sent to Mr. C. O. Blagden for decipherment; up to now no information as to the contents has been received. The estampage sent to this office shows that the stone must have very much weathered. In such cases, a photograph, whenever it is possible to take it, would be much welcome.

Stone inscriptions in the Kyauksè District.

60. Lieutenant-Colonel J. J. Cronin, Deputy Commissioner, Kyauksè, very kindly reported to this office that, while at Sunye, seven miles east of Bilin and eight miles north of the ancient city of Myinzaing, he discovered a number of inscribed stones, near the old town of Kan-myo. I sent my Burmese writer to investigate; he reported that all the stones that can be read record mostly dedication of lands and slaves to pagodas; their dates are all of the 13th and 14th centuries A.D. Steps will be taken to have estampages taken, and to preserve the stones.

Sketches of some terra-cotta plaques from Thatôn.

61. Mr. R. F. A. Andrews St. John, who was formerly in the Burma Commission, and is the author of "Notes on some old towns in Pegu" and several other essays on Burmese antiquities and literature, has kindly sent to this office, through the Chief Secretary to the Government of Burma, some sketches of terra-cotta plaques which he found at Thatôn about 1867, promising that the remainder would be sent if it was thought they would prove of any interest to this office. As already stated in paragraph 10, page 3, most of the plaques that once adorned the terraces of the Thagya pagoda at Thatôn have now disappeared, and the few that remain have, as is so often the case in Burma, been so thoughtlessly and repeatedly bedaubed with whitewash, that it is difficult, in some cases impossible, to make out the details. The sketches sent by Mr. Andrew St. John have evidently not been made by an artist, but the details are clear and plain and point to the conclusion, already arrived at elsewhere, that the Thatôn terra-cotta bas-reliefs were the prototypes of those at Petleik and the other pagodas of Pagan; in so much, these sketches are valuable, and Mr. St. John was asked to be kind enough to forward those still in his possession.

A terra-cotta plaque presented by Mrs. Mathews to the Burma Research Society.

62. Mrs. Matthews was good enough to send me, for preparing photographs and for deposit in the small museum of the Burma Research Society, a terra-cotta plaque which was in her possession; it measures $19'' \times 15''$ and is very well preserved. It is glazed in green and bears two figures of men with elephant-heads, holding bows and arrows: such plaques

are found in abundance at the Shwegugyi near Pegu; there is also evidence that, were a search made at Syriam, many would be brought to light there; it is not known from which place it comes. It does not seem to be earlier than the 15th century A.D.

New exhibits for the Mandalay Palace Museum.

63. In the early part of 1913 there was held, at Mandalay, the Provincial Art Exhibition, wherein dresses of ex-Burmese Ministers and officials and their families, worn only on state occasions, formed an interesting feature. It is now nearly three decades that the British seized Mandalay, and relics of the old order of things are now fast disappearing. Wishing to preserve for Government these quaint court dresses, of which but few can now be found, the owners were approached with a view to induce them to offer them as a gift to be placed in the Palace Museum or to sell them. As was expected, they unanimously chose the more remunerative proposal. But funds did not permit of their acquisition. Dr. J. H. Marshall very kindly settled the difficulty by granting the necessary amount out of the budget allotment of his office. The best of the costumes and military saddles were bought at a total cost of Rs. 1,948-8-0, including that of the show cases and all secondary expenses. They have been placed in the above museum.

The Palace Museum was instituted in 1904; as its designation indicates, it was to contain only exhibits connected with the palace; but all told, these exhibits are very few, and as most things were sold at public auctions after the British occupation and dispersed far and wide, there can be but little reasonable expectation to see the number of exhibits connected directly with the palace increase in the future.

The interest in the museum was thus very limited. In these circumstances I thought it would be good, in order to increase the interest and usefulness of this museum, to place in it objects of antiquarian interest, such as plaques, votive tablets, sculptures, etc., of which there are numerous replicas. A beginning has been made and several archæological objects deposited therein.

The Museum at Pagan.

64. Numerous finds are yearly made at Pagan, which are deposited in the small museum built some years ago near the Ananda temple. It is now quite full, and not only there is no room for the proper exhibition of the finds, but there will soon be none at all to receive them. Steps should now be taken to enlarge the building

CHAS. DUROISELLE,

MANDALAY, *the 22nd May* 1913. *Offg. Supdt., Archæological Survey, Burma.*

PLATE III

FIGURE 1.—Sanabhà gate—remains of the old wall of Pagan (9th Century, A.D.). (See paragraph 9).

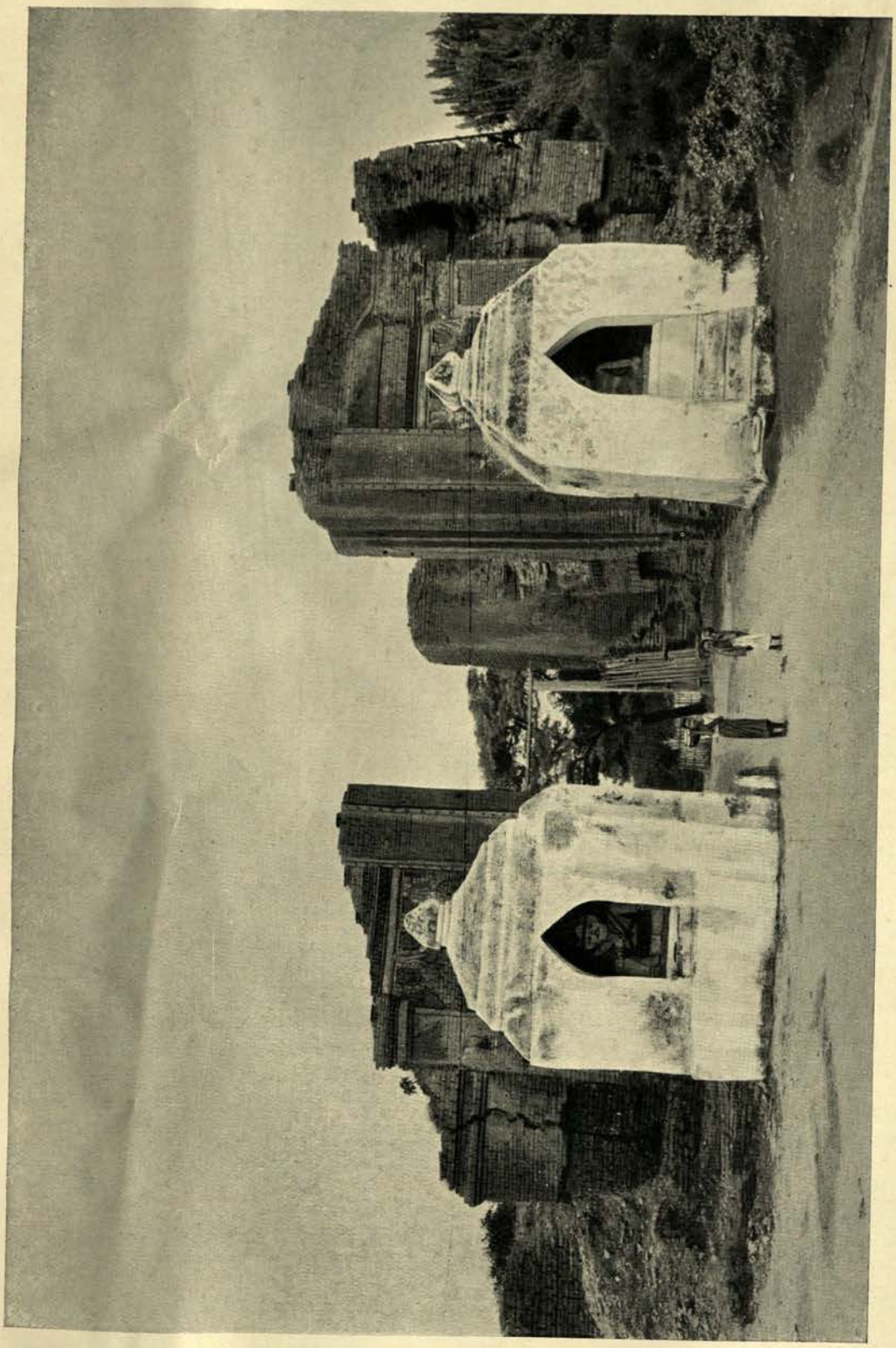

Fig. 1.

PLATE IV.

STONE SCULPTURES IN THE ANANDA PAGODA, PAGAN (11TH CENTURY A.D.).

FIGURE 1.—On the very night he was to leave his palace, Prince Siddhārtha, the future Buddha, retired to his apartments and lay on his couch; a bevy of young and fair damsels played music, sang and danced for his delectation; but his mind was already bent on leaving the world, and the charming spectacle leaving him insensible, he fell asleep.

FIGURE 2.—Prince Siddhārtha, during the night, flees from his palace at Kapilavastu on his noble steed Kanthaka and accompanied by his faithful Channa holding on to the tail of the animal; gods escort him, one of whom lights the way and four others receive on their palms the hoofs of Kanthaka so that his footfalls may not startle the slumbering city.

Fig. 2.

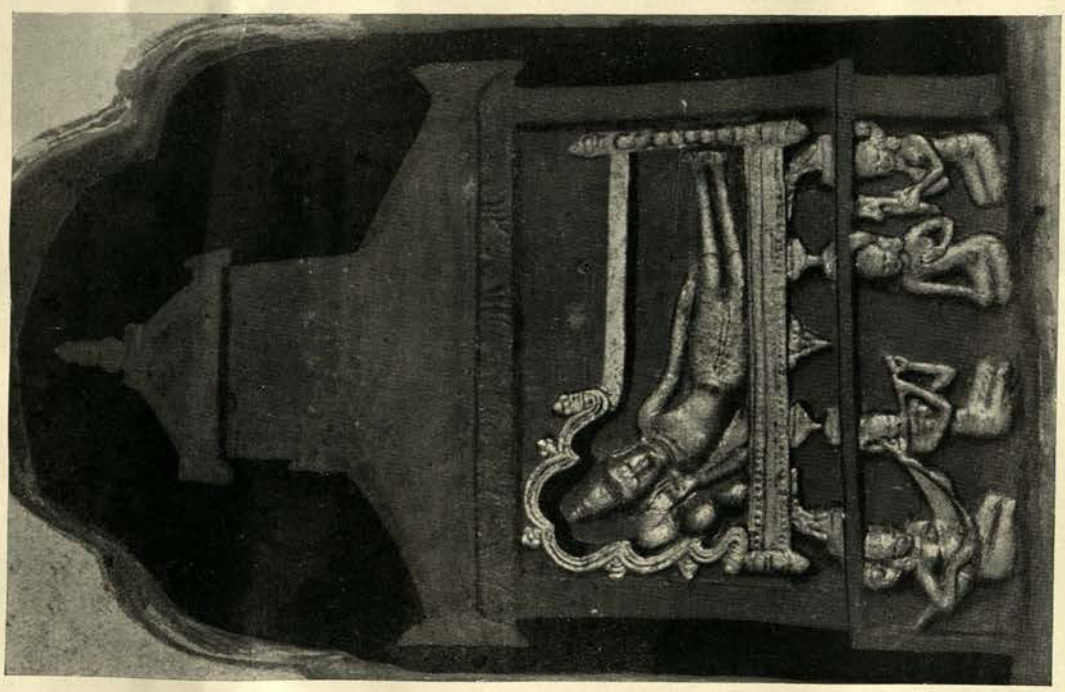

Fig. 1.

PLATE V.

FIGURE 1.—Part of the enclosure wall of the Shwegugyi Pagoda, showing the niches in which the terra-cotta plaques were placed, Pegu (15th Century, A.D.).

FIGURE 2.—Terra-cotta plaque from the Shwegugyi Pagoda, Pegu (15th Century, A.D.). The legend reads : *tuiw mā muk kmuy ma (rap) tna* (see paragraph 36).

FIGURE 3.—Terra-cotta plaque from the Ajapāla Pagoda, Pegu (15th Century, A.D.). The legend reads : *kwan brau mhā mā pnai rup brau tadāy* (see paragraphs 37 and 38).

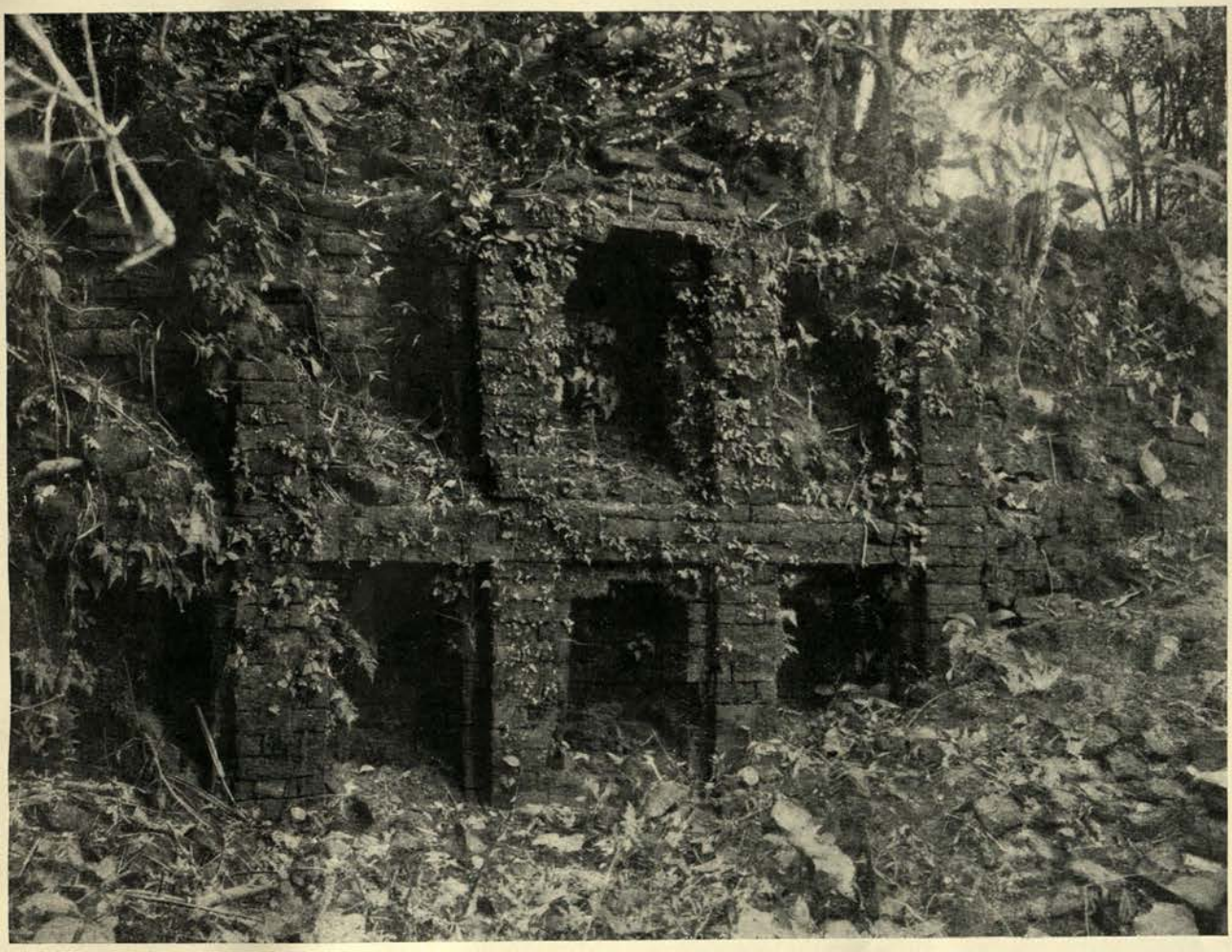

Fig. 1.

Fig. 2.

Fig. 3.

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APPENDIX A.

Register of objects of Archæological interest, the preservation of which has been approved by the Local Government.

Serial No.	Title and nature.	Locality.	Description and work to be done.	Conservation. Estimated cost. First cost.	Conservation. Estimated cost. Annual maintenance.	Remarks
1	2	3	4	5	6	7
				Rs.	Rs.	
1	Sarabhā gate—remains of the old wall of Pagan.	Pagan ...	Originally built in 849 A.D. by King Pyinbya, and repaired in 1093 A.D. by King Alaungsithu, and in 1698 by the Governor of Pagan. Sarabhā gate is the only gate that remains *in situ* of the twelve gates that once adorned the old City wall of Pagan, and is thus very important both from the historical and architectural points of view. It forms the main gate on the east face of the wall and is guarded by two *Nats*, male and female, the male figure being placed on the left, and the female on the right as one enters the old city by it (Plate I). The gate is in a bad state of preservation, but best attempts should be made to preserve what remains of it. No restoration is required beyond that of filling in the cracks and replacing the fallen bricks round the plinth so as to give it a longer lease of life.	484		

APPEN

Application for administrative approval to the preservation by Government

Title and nature.	Locality.	Description and Proposals.	Estimated cost of restoration.	
			First cost.	Subsequent annual maintenance.
1	2	3	4	5
			Rs.	Rs.
Remains of the East India Company's Factory.	Haingyi (Negrais) Island, Bassein District.	The late Colonel F. D. Maxwell, C.I.E., I.A., noted as follows on the remains of this Factory, when he was Commissioner of the Irrawaddy Division : "On Haingyi Island at the mouth of the Bassein river, stand to this day the ruins of the English factory built in the eighteenth century. This was erected in 1753, *see* British Burma Gazetteer, Volume I, page 296, and the Englishmen assassinated in October 1759, pages 300 and 306, *ibid*, and Volume II, page 93, and the place abandoned. There are three or four walls standing which might be closed with a wire fence and a tablet erected on the walls giving a short history of the place and the names of the Englishmen assassinated. The Government of Madras could probably supply that information. The cost would be very small and will probably be considered well spent." The jungle round the remains should be cleared and a wire fence with iron standards on masonry pillars should be built round. What remains of the factory should be preserved so as to give it a longer lease of life.		

DIX B.

of objects of Archæological, Historical or Architectural interest.

Alternative		Remarks of—			Orders of the Local Government in the Public Works Department.
Estimated cost of simple conservation only.					
First cost.	Subsequent annual maintenance.	Deputy Commissioner.	Superintending Engineer.	Commissioner.	
6	7	8	9	10	11
Rs.	Rs.				

APPENDIX C.

Statement showing Expenditure sanctioned and incurred on Archæological works during 1913-14.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
	MANDALAY DIVISION.	Rs.	Rs. A. P.	
1	Annual repairs to the Palace Buildings, Mandalay ...	3,500	3,570 0 0	
2	Annual repairs to *Pyatthats* on Fort walls, Mandalay...	1,500	1,492 0 0	
3	Annual repairs to tombs of ancient Kings and Queens of Burma at Amarapura and Mandalay.	196	195 0 0	
4	Annual repairs to the Salin Monastery, Mandalay ...	100	99 0 0	
5	Annual repairs to Taungthaman-Kyauktawgyi Pagoda, Amarapura.	100	100 0 0	
6	Annual repairs to Shwenandaw *kyaung*, Mandalay ...	100	101 0 0	
7	Annual repairs to Pangôn and Shwedaik, Amarapura	100	100 0 0	
8	Annual repairs to Thudama *kyaung*, Mandalay ...	100	99 0 0	
9	Annual repairs to Atumashi *kyaung*, Mandalay ...	80	80 0 0	
10	Annual repairs to Tawyagyaung Pagoda, Mandalay ...	50	50 0 0	
11	Annual repairs to tomb of King Mindon's mother, Amarapura.	197	196 0 0	
12	Annual repairs to Queen's Monastery, Mandalay ...	100	100 0 0	
13	Annual repairs to Taiktaw Monastery, Mandalay ...	500	468 0 0	
14	Annual repairs to Sangyaung Monastery, Amarapura	100	100 0 0	
15	Renewing the posts of the fence round the palace ground, Mandalay.	248	172 0 0	
16	Special repairs to the screen of the Lion Throne room, Mandalay.	520	499 0 0	
17	Special repairs to Pyatthat of Sangyaung Monastery, Mandalay.	...	73 0 0	Completed. Rs. 2,731 spent last year.
18	Providing Minimax Fire Extinguishers for protecting the Palace, Mandalay, from fire.	...	846 0 0	
	Total ...	7,491	8,340 0 0	
	SHWEBO DIVISION.			
19	Annual repairs to Tupayôn Pagoda, Sagaing ...	150	120 0 0	
20	Annual repairs to Tazaung and Bell, Mingun ...	138	118 0 0	
21	Annual repairs to Pondaw-paya, Mingun	100	63 0 0	
22	Annual repairs to Okkyaung, Ava	250	232 0 0	
23	Annual repairs to Watch Tower, Ava	50	50 0 0	
24	Annual repairs to Sinbyumè Pagoda, Mingun ...	200	280 0 0	
25	Clearing jungle around the Pagodas at Tagaung, Ruby Mines District.	240	240 0 0	
26	Erection of a Monastery shed for inscription stones near Tupayan Pagoda, Sagaing.	5,513	5,387 0 0	
	Total ...	6,641	6,490 0 0	
	Carried over ...	14,132	14,830 0 0	

APPENDIX C—concluded.

Statement showing Expenditure sanctioned and incurred on Archæological works during 1913-14—concld.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
	Brought forward ...	Rs. 14,132	Rs. A. P. 14,830 0 0	
	PAKÔKKU DIVISION.			
27	Wages to durwans to look after Pagodas at Pagan ...	1,620	1,620 0 0	
28	Maintenance of Pagodas at Pagan	1,770	1,700 0 0	
29	Special repairs to Upali Thein, Pagan	631	480 0 0	
30	Special repairs to Patothamya Pagoda, Pagan ...	3,390	2,514 0 0	
31	Special repairs to Seinnyet Ama temple, Pagan	5,730	3,087 0 0	
32	Special repairs to Nathlaunggyaung temple, Pagan ...	...	86 0 0	Completed. Rs. 1,223 spent last year.
	Total ...	13,141	9,487 0 0	
	MEIKTILA DIVISION.			
33	Clearing jungle around the Pagodas in the Kyauksè District.	250	55 0 0	
34	Clearing the debris round the Nandawye Pagoda, Kyauksè District.	300	238 4 0	
	Total ...	550	293 4 0	
	THARRAWADDY DIVISION.			
35	Providing a brick enclosure wall with gates to the Bawbawgyi Pagodas, Hmawza.	5,242	4,577 0 0	
36	Conservation of the stone sculptures in the Kyaukka Thein *kyaung*, Hmawza.	3,383	801 0 0	
37	Petty repairs to Pagodas, Hmawza	105	98 0 0	
	Total ...	8,730	5,476 0 0	
	SYRIAM DIVISION.			
38	Wages of care-taker to the old Portuguese Church, Syriam.	144	144 0 0	
	Total ...	144	144 0 0	
	PEGU DIVISION.			
39	Annual repairs to Pāli Stone-shed, Pegu ...	...	19 0 0	
	Total ...	...	19 0 0	
	GRAND TOTAL ...	36,697	30,249 4 0	

APPENDIX D.

Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1913-14.

Main heads of budget.	Provision in budget for 1913-14.	Actual expenditure in 1913-14.	Balance remaining on 31st March 1914.	Remarks.
1	2	3	4	5
	Rs.	Rs. A. P.	Rs. A. P.	
SALARIES.				
Officer.				
Superintendent, Archæological Survey (on leave). Officiating Superintendent, Archæological Survey.	11,460	11,900 0 0	—440 0 0	Excess due to leave allowance.
Establishment.				
Architectural Surveyor	1,800	1,800 0 0	...	
Clerks (three)	2,400	2,400 0 0	...	
Draftsman	600	600 0 0	...	
Servants (three)	432	432 0 0	...	
Temporary establishment	500	..	500 0 0	
Allowances.				
Travelling allowance of officer ...	1,300	1,281 9 6	18 6 6	
Travelling allowance of establishment ...	1,300	1,142 1 6	157 14 6	
Supplies and Services.				
Preservation of Archæological Remains ...	1,600	264 8 0	1,335 8 0	
Purchase of photographs and photographic materials.	1,000	449 14 0	550 2 0	
Mandalay and Pagan Museums ...	500	135 0 0	365 0 0	
Archæological scholarship	700	...	700 0 0	
Contingencies.				
Service Postage and Telegram charges ...	120	120 0 0	...	
Purchase of books and periodicals ...	500	407 10 0	92 6 0	
Rents, rates, and taxes	960	960 0 0	...	
Office expenses and miscellaneous ...	4,056	2,854 2 0	1,201 14 0	Recovered Rs. 47-1-0 from the sale of photographs.
Pay of menials	72	72 0 0	...	
Total ...	29,300	24,818 13 0	4,481 3 0	
Deduct probable savings ...	400	...	...	
	28,900	...	...	

APPENDIX E

(*a*) *List of Drawings made by the Archæological Survey, Burma, during the year* 1913-14.

Serial No.	Description of drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5
	Details of the stone sculptures in the Ananda Pagoda, Pagan, shewing			
288*	The head-dress of King Suddhodana	.....	Pagan.	
289	The ear ornaments of Queen Māyā			
290	The head-dress of one of the Chatulokapāla devas			
291	The head-dress of Queen Māyā			
292	The loin ornament of Queen Māyā			
293	Vases			
294	The head-dress of a Maid-of-Honour			
295	A fan			
296	The necklace of Queen Māyā			
297	The bracelets, armlets and anklets of Queen Māya			
298	The head-dress of Bodhisattva Siddhaṭṭha ...			
299	A flag			
300	A couch			
301	The Musical instruments			
302	A sword			

* Numbering continued from previous report.

APPENDIX E.

(b) List of Photographs taken by the Archæological Survey, Burma, during the year 1913-14.

Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
1	2	3	4	5
1183*	Carved railings round the base of the *pyatthat* of the Taiktaw Monastery.	8⅛ inches by 6⅛ inches ...	Mandalay.	
1184	Carved railings round the base of the *pyatthat* of the Sangyaung Monastery.	Do. ...	Do.	
1185	Front view of the Sarabhā Gate	Do. ...	Pagan.	
1186	Side view of the Sarabhā Gate	Do. ...	Do.	
1187	Nathlaung-kyaung after repairs	Do. ...	Do.	
1188	Patothamya Temple before repairs ...	Do. ...	Do.	
1189	Seinnyet Ama Temple before repairs	Do. ...	Do.	
1190	Mogyopyit Pagoda	Do. ...	Do.	
1191	A linga-shaped pedestal inside the Mogyopyit Pagoda.	Do. ...	Do.	
1192	A ruined pagoda with a bulbous-shaped dome ...	Do. ...	Do.	
1193	A ruined pagoda with circular terraces	6⅛ inches by 4⅛ inches ...	Pwasaw, Pagan.	
1194	Stone umbrella on the platform of the Shwezigon Pagoda.	Do. ...	Pagan.	
1195	The west facade of a wooden *sayat* on the east side of the platform of the Shwezigon Pagoda.	8⅛ inches by 6⅛ inches ...	Do.	
1196 to 1202	Terra-cotta plaques from the Shwesandaw Pagoda	6⅛ inches by 4⅛ inches ...	Do.	
1203 to 1209	Enamelled plaques from Pagan—Shwezigon Pagoda	Do. ...	Do.	
1210 to 1219	Enamelled plaques from the Dhamayazaka Pagoda	Do. ...	Do.	
1220 to 1228	Enamelled plaques from the Mingalazedi Pagoda ...	Do. ...	Do.	
1229	Front view of the bronze figure of a Bodhisattva ..	Do. ...	Do.	
1230	Back view of the bronze figure of a Bodhisattva (No. 1229).	Do. ...	Do.	
1231	Relics from a ruined pagoda	8⅛ inches by 6⅛ inches ...	Do.	
1232	Writing in ink in scripts resembling Laotion found on the wall of a ruined pagoda near the Ananda Pagoda.	Do. ...	Do.	
1233 to 1235	Views of the Shwegugyi Pagoda	Do. ...	Pegu.	
1236	Part of the enclosure walls of the Shwegugyi Pagoda	Do. ...	Do.	
1237	Part of the enclosure walls of the Shwegugyi Pagoda	Do. ...	Do.	
1238 to 1244	Enamelled plaques from the Shwegugyi Pagoda ...	6⅛ inches by 4⅛ inches ...	Do.	
1245 to 1247	Views of the Wingabakôn	8⅛ inches by 6⅛ inches ...	Do.	
1248 & 1249	Views of the excavation site within the Yathemyo ...	6⅛ inches by 4⅛ inches ...	Do.	
1250	Obverse face of a votive tablet	Do. ...	Do.	
1251	Reverse face of the votive tablet No. 1249 ...	Do. ...	Do.	
1252	Front view of the bronze figure of Buddha ...	8⅛ inches by 6⅛ inches ...	Do.	
1253	Side view of the bronze figure of Buddha (No. 1252)	Do. ...	Do.	
1254	Back view of the bronze figure of Buddha (No. 1252)	Do. ...	Do.	
1255	The Shwesandaw Pagoda	Do. ...	Twante.	
1256	Obverse face of a votive tablet	6⅛ inches by 4⅛ inches ...	Allan, Thayetmyo District.	
1257	Reverse face of a votive tablet (No. 1256) ...	Do. ...	Do.	
1258 to 1272	Enamelled plaques from the Shwezigon Pagoda	Do. ...	Hmetkaya, Kyauksè District.	
1273 to 1281	Enamelled plaques from the Nandawye Pagoda ...	Do. ...	Myinzaing, Kyauksè District.	

* Numbering continued from previous report.

APPENDIX E—concluded.

(*b*) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1913-14—concld.

Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
1	2	3	4	5
1282 to 1295	Stone plaques from the Patodawgyi Pagoda ...	6½ inches by 4¾ inches ...	Amarapura.	
1296	Front view of the bronze figure of a Bodhisattva ...	4½ inches by 2¾ inches ...	.....	Originals of Nos. 1296 to 1307 belong to the Burma Research Society, Rangoon.
1297	Back view of the bronze figure of a Bodhisattva (No. 1296).	Do. ...	.....	
1298	Front view of the bronze figure of a Bodhisattva ...	Do. ...	.....	
1299	Back view of the bronze figure of a Bodhisattva (No. 1298).	Do. ...	.....	
1300	Front view of the Dakkhinasakha figure ...	Do. ...	.....	
1301	Side view of the Dakkhinasakha figure (No. 1300) ...	Do. ...	.....	
1302	Back view the Dakkhinasaka figure (No. 1300) ...	Do. ...	.....	
1303	View showing the representation of a lake with fishes on the under side of the above figure (No. 1300).	Do. ...	.....	
1304	Obverse face of a votive tablet	Do. ..	.....	
1305	Reverse face of the votive tablet (No. 1304) ...	Do. ...	.....	
1306	Figure of the Rishi Sumedha in alabaster ...	Do. ...	.....	
1307	Terra-cotta plaque illustrating scene No. 4 in the Jātaka stories.	6⅛ inches by 4¾ inches ...	.....	
1308 to 1317	Terra-cotta plaques illustrating scenes in the Jātaka stories from the East Petleik Pagoda.	Do. ...	Pagan.	

APPENDIX F.

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1913-14.

I.—Report.

1. Annual Progress Report of the Superintendent, Archæological Survey, Burma, for the year ending 31st March 1913.

II.—Contributions to the Annual Reports of the Archæological Survey.

PART I, 1912-13.

1. A brief résumé of the exploration and research work, epigraphy and conservation work in Burma Circle.

PART II, 1912-13.

1. The 'Pyu' inscription by C. O. Blagden, Esq., with a note by the Officiating Superintendent, Archæological Survey, Burma.
2. Pictorial Representation of the Jâtakas in Burma.
3. Conservation in Burma.

III.—Contribution to the Journal of the Burma Research Society.

Talaing Nissayas.

IV.—Burmese inscriptions.

Original inscriptions collected by King Bodawpaya in Upper Burma, and now placed near the Patodawgyi Pagoda, Amarapura.

APPENDIX G.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
1	2	3	4	5	6	7
			I.—INSCRIPTIONS.			
1	Zawgyigon, near Pegu	Stone ...	Eight lines much defaced.	Talaing	631 B.E. ...	Probably records the building of a *Sima* or Ordination Hall.
2	On the platform of a pagoda at Payagyi, Pegu District.	Do. ...	Fourteen lines much defaced.	Do.	865 B.E. ...	Records the repairs undertaken to a pagoda by a military officer and his wife.
3	Athôk, Bassein District	Do. ...	Twenty-one lines	Do.	No date ...	Probably records the dedication of slaves and land to various pagodas.
4	Payathonzu, Pegu ...	Do. ...	Twelve lines, each line containing about 38 words on an average.	Do.	841 B.E. ...	Records the building of a pagoda by Yogeral, a certain nobleman at Bego, which was named after the Muncalinda incident in the life of Gautama Buddha.
5	Mokhaingyi Pagoda, Pegu.	Do., ...	Thirty-three lines much defaced.	Do.	Not known	The inscription is much defaced. Probably records the repairs undertaken to the pagoda.
6	Kyaikmakaw Pagoda, Pale.	Do. ...	Sixteen lines ...	Do.	Near the close of the 14th Century A.D.	Inscription set up by King Rajadirit, called Binnya Noa in the inscription after his Talaing name. He learned that a sacred hair was enshrined in the pagoda, and recorded that fact on the stone.
7	Kyaikkelatha Pagoda, Taungzun Village, Thatôn District.	Do. ...	Thirty-three lines in good condition on the obverse face and 15 lines on the reverse.	Do.	Do.	Records the building of shrines over the sacred hairs of Buddha and the subsequent repairs undertaken to them.
8	Kyaikmaraw, Kyaikmaw Village, Moulmein District.	Do. ...	Thirty-two lines the last two lines cannot be deciphered.	Do.	817 B.E. ...	Records an offering made by Shin *Sawbu* called Banyè Tao in the inscription.
9	Do.	Do. ...	.....	Do.	Do. ...	Do.
10	Athôk, Bassein District	...	Fifty-three lines each on the obverse and reverse face.	Burmese	1254 B.E.	Alleges to be the translation of the inscription No. 3 in Talaing. In addition it contains an account of the founding of Bassein.
11	Pegu	Round the pedestal of a bronze image of Buddha.	... ...	Talaing	995 B.E. ...	Written in ciphers.

N B—The above inscriptions were collected by Mr. J. A. Stewart, I.C.S.

APPENDIX G—continued.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—continued.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
1	2	3	4	5	6	7	8
			II.—Coins.				
1	Silver	Aurangzeb (Alamgir 1650—1707 A.D.)	Surat ...	Regnal year 25.	There are writings on both faces, some in Persian and some in Arabic characters, giving the name of the king and regnal year in most cases.		
2	Do.	Do.	Kashmir ...	r. y. 45			
3	Do.	Farrukh Siyar (1713—1719 A.D.)	Shahjahanabad.	r. y. 7.			
4	Do.	Muhammad Shah (1719—1748 A.D.)	Ilawā ..	r. y. 22 A. H. 1153			
5	Do.	Ahmad Shah (1748—1754 A.D.)	Lahore ..	r. y. 4			
6	Do.	Shah Alam II (1759—1806 A.D.)	...	r. y. 27 ...			Issued by some Native State.
7	Do.	Nadir Shah of Persia ...	Mashad Mugadas.	A. H. 1153			
8	Do.	Ahmad Shah Durrani ..	Shahjahanabad.	r. y. 11 A. H. 1170			
9	Do.	Shah Alam II ...	Murshidabad	r. y. 19			East India Company, issued 1793—1819
10	Do.	Do. ...	Do.	Do.			East India Company, issued 1818—1832.
11	Do.	Do. ...	Do.	1204 H.			Do.
12	Do.	Do. ...	Do.	r. y. 19			Issued 1832—1835
13	Do.	Do. ...	Do.	Do.			Do.
14	Do.	Alamgir II ...	Arkot ...	r. y. 6 ... 1172 H.			Madras issue.
15	Do.	Do. ...	Do. ...	H. 1176			
16	Do.	Shah Alam II ...	Do. ...	1172 H.			
17	Do.	Do. ...	Do. ...	1174 H.			Calcutta issue.
18	Do.	Do. ...	Do. ...	r. y. 6 ... 1172 H.			Do.
19	Do.	Do. ...	Do. ...	Do.			Do.
20	Do.	Do. ...	Do. ...	Do.			Do.

APPENDIX G—concluded.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concluded.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
1	2	3	4	5	6	7	8
			II.—Coins—concld.				
21	Silver	Shah Alam II ...	Arkot ...	r. y. 6 1172 H.	.....	...	Calcutta issue.
22	Do.	William IV ...	...	1835 ...	East India Company, ½ rupee, 1835.	William IV, King.	East India Company, issued 1835 A. D.
23	Billon-coin.	.....	Not given, probably Delhi.	916 A. H. = 1510 A.D.			
24	Silver	.....	Shahjahanabad.	1170—4 A. H.			
25	Do.	Shah Alam II	Muhammadabad, Benares.	1217 A.H 26 r. y.	.....	...	From Kheri District, United Provinces.
26	Do.	Do. ...	Do.	1207 A.H. 26 r. y.			
27	Do.	Mahwūd Shah I (A. H. 864—917.)	Shah-i Mukarram (Muhammadabad.)	901 A. H.			
28	Do.	Do.	...	883			
29	Do.	Muzaffar Shah II (A. H. 917—983)	...	...			
30	Do.	Do.	...	923 A. H.			
31	Do.	Do.	...	92 (7) A. H.			
32	Do.	Shah Alam ...	Muhammadabad, Benares.	1229 A. H. 17-19 r. y.	...	...	From Allahabad.
33	Copper	Firoz Shah III, Pathan, Sultan of Delhi.	...	...	.....	...	From Etah District, *cf.* Thomas No. 235.
34	Do.	Do.	...	...	.....	...	Do.

All the above coins belong to the Provincial Museum, Rangoon.

APPENDIX H.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA.

UNITED KINGDOM.

(*a*) *Institutions.*

Aberdeen University Library, Aberdee
Royal Library, Windsor Castle, Berks.
Birmingham University Library.
Bendall Library, Cambridge.
Cambridge University Library, Cambridge.
National Library of Ireland, Leinster House, Kildare Street, Dublin.
Royal Irish Academy, 19, Dawson Street, Dublin.
Trinity College Library, Dublin.
Advocates' Library, Edinburgh.
Edinburgh University Library, Edinburgh.
Royal Society, Edinburgh.
Royal Scottish Museum, Edinburgh.
Society of Antiquaries of Scotland, National Museum of Antiquities, Queen Street, Edinburgh.
Glasgow University Library, Glasgow.
British Museum Library, Great Russell Street, Bloomsbury, London, W.C.
Folklore Society, 11, Old Square Lincoln's Inn, London, W.C.
Imperial Institute, London.
Library of the Oriental Department of the British Museum, London, W.C.
London Library, St. James's Square, London, S.W.
London University Library, South Kensington, London S W.
National Art Library, South Kensington, Museum, London.
Royal Academy of Arts, Burlington House, Piccadilly, London, W.
Royal Anthropological Institute of Great Britain and Ireland, 50, Great Russell Street, London, W.C.
Royal Asiatic Society, 22, Albemarle Street, London, W.
Royal Colonial Institute, Northumberland Avenue, London, W.C.
Royal Institute of British Architects, 9, Conduit Street, Hanover Square, London, W.
Royal Society, Burlington House, Piccadilly, London, W.
Society of Antiquaries of London, Burlington House, Piccadilly, London. W.
Society for the Protection of Ancient Buildings, 10, Buckingham Street, Adelphi, London, W.C.
Society for the Promotion of Hellenic Studies, London.
Bodleian Library, Oxford.
Indian Institute, Oxford.

(*b*) *Officials.*

His Majesty's Secretary of State for India, India Office, London, S.W.
His Majesty's Under Secretary of State for India, India Office, London, S.W.
India Office Library, London, S.W.

(*c*) *Private Individuals.*

* Beveridge, H., Esq., I.C.S. (Retd.), Pitfold, Shottermill, Halsemere, Surrey.
Birdwood, Sir George M., K.C I.E., c/o India Office, London.
* Blagden, C. O., Esq., Redcourt, Champion Hill, London, S.E.
* Burgess, Dr. James, C.I.E., LL.D., 22, Seton Place, Edinburgh.
* Cousens, H., Esq., 17, Bushy Park Gardens, Hampton Road, Teddington, England.
* Curzon of Keddleston, Lord, 1, Carlton House Terrace, London, S.W.
* Fleet, Dr. J. F., C.I.E., Ph.D., 8, Leopold Road, Ealing, London, W.
* Grierson, Sir George, K.C.I E., C.I.E., Ph.D., Rathfarnham Camberley, Surrey.
Hewett, Sir John Prescott, G.C.S.I., K.C.S.I., C.I.E., c/o Messrs. Cox & Co., 16, Charing Cross, London.
* Hoernle, Dr. A. F. Rudolf, C.I.E., Ph.D., 8, Northmoor Road, Oxford.
* Macdonell, Professor A. A., M.A., Ph.D., Lochgarry Lodge, Banbury Road, Oxford.

* Honorary correspondent of the Archæological Department.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—continued.

I.—COUNTRIES OUTSIDE INDIA—continued.

UNITED KINGDOM—*concluded.*

(*c*) *Private Individuals*—concluded.

* Pargiter, F. E., Esq., I.C.S. (Retd.), 12, Charlbury Road, Oxford.
* Rapson, Professor E. J., 8, Mortimer Road, Cambridge.
* Rhys-Davids, Professor T. W., Pāli Text Society, Harboro' Grange, Ashton-on-Mersey, Cheshire.
* Sewell, R., Esq., I.C.S. (Retd.), 4, Bristol Gardens, Roehampton, Surrey.
* Smith, Vincent A., Esq., I.C.S., 116, Banbury Road, Oxford.
St. Andrew St. John, R. F., Esq., Spexall, The Common, Ealing, W., England.
* Temple, Sir Richard, Bart., C.I.E., The Nash, Worcester.
* Thomas, F. W., Esq., India Office Library, Whitehall, London, S.W.
* Waddell, Colonel L. A., C.B., C.I.E., The Deodars, Park Drive, Hampstead, London, N.W.

(*d*) *Newspapers and Periodicals.*

The Asiatic Quarterly Review, Oriental Institute, Woking.
The Athenæum, 11, Breams' Buildings, Chancery Lane, London, E.C.
The Daily News, 11, Queen Victoria Street, London, E.C.
The Daily Telegraph, 135, Fleet Street, London, E.C.
The Morning Post, 346, Strand, London, W.C.
The Saturday Review, 10, King Street, Covent Garden, London, W.C.
The Spectator, Wellington Street, London, W.C.
The Standard, 102, Shoe Lane, London, E.C.
The Times, Printing House Square, London, E.C.

FRANCE.

(*a*) *Institutions.*

Bibliothéque Nationale, Paris.
Bibliothéque J. Doucet, 19, Rue Spontine in Paris.
Directeur Général de l'Union Coloniale Française, 44, Chaussée d'Antin, Paris.
École spéciale des Langues Orientales, Vivantas 2, Rue de Lille, Paris.
Institut de France, Paris.
Institut Ethnographique International de Paris, 28, Rue Bonaparte, Paris.
Musée Guimet, 7, Place d'Iéna, Paris.
Revue Archéologique, 28, Rue Bonaparte, Paris.
Société Asiatique, 1, Rue de Seine, Paris.
University of Lyons.

(*b*) *Private Individuals.*

* Barth, Monsieur M. A., Membre de l' Institut, 10, Rue Garancière, Paris (VI^{e}).
* Finot, Monsieur L., 11, Rue Poussin, Paris (XVI^{e}).
* Foucher, Monsieur A., 16, Rue de Staël, Paris (XV^{e}).
* Sylvain Lévi, Professeur au College de France, Rue Guy-de-la-Brasse 9, Paris.
* Senart, Mons. Em. 18, Membre de L'Institut, Rue François I, 18, Paris.

GERMANY.

(*a*) *Institutions.*

Königliches Museum für Völkerkunde, Berlin.
Königliche Preussische Akademie der Wissenschaften, Berlin, N. W. 7 Unter den Linden 38.
Royal Library, Berlin.
Königliche Gesellschaft der Wissenschaften zu Gottingen, Gottingen, Germany.
Bibliothek der Deutschen Morgenländischen Gesellschaft, Halle (Saale), Germany.
Royal Library, Munich, Bavaria.
Redaktion der Ostasiatischen Zeitschrift, Berlin-Halensee, Kurfürstendamm 97-98.

(*b*) *Private Individuals.*

* Francke, Dr. A. H., Ph.D., Niesky, Ober-Lausitz, Germany.
* Grünwedel, Professor Albert, Curator, Ethnological Museum, Berlin.
* Hultzsch, Professor E., Halle, (Saale), Germany.
* Lüders, Professor H., Ph.D., University of Berlin, Sybelstrasze 19, Charlottenburg Berlin.
Scherman, Dr. Lucian, Editor, Orientalische Bibliographie, 18, Ungererstrasse, Munich, Bavaria.
* Jacobi, Professor, 59, Niebuhr Strasse, Bonn Germany.

* Honorary correspondent of the Archæological Department.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—continued.

I.—COUNTRIES OUTSIDE INDIA—continued.

AUSTRIA.

Hungarian Academy, Buda-Pesth.
Imperial Academy of Sciences, Vienna.

ITALY.

(*a*) *Institutions.*

R. Biblioteca Nazionale Centrale di Firenze, Ital
Societa Asiatica, Italiana, Firenze, Italy.
American School of Classical Studies at Rome.
Biblioteca Nazionale, Vittorio Emanuele, Rome.
British School at Rome, Palazza Odescalchi, Piazza S. S. Apostoli, Rome.

(*b*) *Private Individual.*

Suali, Professor Dr. L., University, Pavi

SWITZERLAND.

* Berchem, Max Van, Associé estranger de l'Institut de France, Cranp, Celigny, Switzerland.
Rivett-Carnac, J. H., Esq., C.I.E., Schloss, Wildeck, Aargau, Switzerland.

HOLLAND.

(*a*) *Institutions.*

Koninklijke Akademie van Wetenschappen te Amsterdam, Holland.
Koninklijk Instituut van Nederlandsch Indië, The Hague, Holland.

(*b*) *Private Individual.*

* Kern, Professor H., Utrecht, Holland.
* Vogel, Dr. J. Ph., Ph. D., Leiden University, Leiden, Holland

RUSSIA.

(*a*) *Institution.*

Imperial Academy of Sciences (for the Asiatic Museum), St. Petersburg, Russia.

(*b*) *Private Individual.*

* D'Oldenburg, Professor Sergius, Secretary, Imperial Academy of Sciences, St Petersburg.

DENMARK.

National Museum, Copenhagen, Denmark.
Royal Library, Copenhagen, Denmark.

BELGIUM.

(*a*) *Institution.*

Academie Royale d'Archéologie de Belgique, Anvers

(*b*) *Private Individual.*

Poussin, Professor M., de la Vallée, Ghent.

SWEDEN

University Library, Upsala, Sweden.

* Honorary correspondent of the Archæological Department.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—continued.

I.—COUNTRIES OUTSIDE INDIA—concluded.

NORWAY.

University Library, Christiania, Norway.
* Sten Konow, Professor, Ph.D., Villa Vaikuntha Bestum, *viâ* Christiania, Norway.

GREECE.

British School at Athens, Greece.
La Societé Archéologique d'Athénes, Athéns, Greece.

JAPAN.

President, Asiatic Society of Japan, Tokio.
* Takakusu, J., Professor, Imperial University, Tokio.

CHINA.

North China Branch of the Royal Asiatic Society, Shanghai.

PERSIA.

* Haig, Lieutenant-Colonel T. W., H. B. M. Consulate General, Meshed

AMERICA.

(*a*) *Institutions.*

Field Museum of Natural History, Chicago, U.S.A.
American Oriental Society, 235, Bishop Street, New Haven, Conn., U.S.A.
American Philosophical Society, 104, South Fifth Street, Philadelphia, U.S.A.
Librarian, Yale University Library, New Haven, Conu., U.S.A.
Free Library of Philadelphia, U.S.A.
Secretary, National Museum, Washington, U.S.A.
Smithsonian Institution, Washington, D.C., U.S.A.

(*b*) *Private Individual.*

* Dr. C. R. Lanman, Harvard University, 9, Farrar Street, Cambridge, Massachusets, U.S.A.

SIAM.

Vajiranana National Library, Bangkok.

BRITISH COLONIES.

* Archæological Commissioner for Ceylon, Anurádhapura.
* Bell, H. C. P., Esq., late Archæological Commissioner, Kandy, Ceylon.
Royal Asiatic Society, Ceylon Branch, Colombo.
The Museum, Canterbury, New Zealand.
Melbourne Library, Melbourne, Australia.
Librarian, Victoria Public Library, Perth, Western Australia.
Literary and Historical Society, Quebec, Canada.
University Library, Sydney, New South Wales.
Straits Branch, Royal Asiatic Society, Singapore.

FOREIGN COLONIES.

* Director of Archæology in Netherlands India, Batavia.
Secretary, Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.
Le Directeur de l'Institut Français d'Archéologie Orientale du Caire, Cairo, Egypt.
Librarian, Museum of Arabic Art, Cairo, Egypt.
His Excellency the Governor-General of Indo-China, c/o the Consul-General for France, Calcutta.
* Directeur de l'École Française d'Extrême Orient, Hanoi, Indo-China.
Director, Ethnological Survey for the Philippine Islands, Department of Interior, Manila.

* Honorary correspondent of the Archæological Department.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—continued.

II.—INDIA.

(1) Imperial.

Imperial Library, Calcutta.
Indian Museum, Calcutta.
Officer in charge of the Records of the Government of India, Calcutta.
Department of Education Library, Delhi.
Central Library, Army Headquarters, Simla.
Consulting Architect to the Government of India. Public Works Department Secretariat.
Department of Education.
Department of Revenue and Agriculture.
Director-General of Archæology in India.
Government Epigraphist for India.
Horovitz, Dr. J., Epigraphist to the Government of India for Persian and Arabic Inscriptions, Muhammadan Anglo-Oriental College, Aligarh.
Private Secretary to His Excellency the Viceroy.
* Luard. Maior C. E.. Foreign Department, Government of India

(2) Provincial.

MADRAS.

(*a*) *Institutions.*

The Government College, Kumbakonam.
Christian College Library, Madras.
Government Central Museum, Madras.
Pachaiyappa's College, Madras.
Presidency College, Madras.
Public Library, Madras.
School of Art, Madras.
Secretariat Library, Fort St. George.
University Library, Madras.
St. Aloysius College, Mangalore.
Noble College, Masulipatam.
The Sanskrit College, Mylapore.
The Government College, Rajahmundry.
The Teachers' College, Saidapet, Chingleput Distric
St. Joseph's College, Trichinopoly
S. P. G. College, Trichinopoly.
Maharajah's College, Trivandrum
The Sanskrit College, Tiruvadi.
Maharajah's College, Vizianagram

(*b*) *Officials.*

Superintendent, Archæological Survey, Southern Circle, Madras.
Assistant Archæological Superintendent for Epigraphy, Southern Circle, Ootacamund.

(*c*) *Private Individual.*

Mr. A. Rea, Shamrock Cottage, Guindy, Saidapet, Madras

BOMBAY.

(*a*) *Institutions.*

Gujarat College, Ahmedabad.
Bombay Branch of the Royal Asiatic Society. Town Hall, Bombay.
Elphinstone College, Bombay.
Prince of Wales' Museum, Bombay.
St. Xavier's College, Bombay.
Secretariat Library, Bombay.
Schools of Art, Bombay.
University Library, Bombay.
Wilson College, Bombay.
The College of Science, Poona.
Deccan College, Poona.
Fergusson College, Poona.

* Honorary correspondent of the Archæological Department.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—continued.

I.—INDIA—continued.

BOMBAY—*concluded.*

(*b*) *Officials.*

Private Secretary to His Excellency the Governor, Bombay.
Superintendent, Archæological Survey, Western Circle, Poona.

(*c*) *Private Individuals.*

* Sir R. G. Bhandarkar, K.C.I.E., Sangam, Poona.
* Shams-ul-ulma Jivanji Jamshedji Modi, B.A., Ph.D., Honorary Secretary, Anthropological Society of Bombay, Bombay.

BENGAL.

(*a*) *Institutions.*

Wesleyan Mission College, Bankura.
Barisal Public Library, Barisal.
Burdwan Raj Public Library, Burdwan.
Asiatic Society of Bengal, 57, Park Street, Calcutta.
Bangabasi College, Calcutta.
Bengal Chamber of Commerce, Calcutta.
Bangiya Sahitya Parishad Sabha, Calcutta.
Bethune College, Calcutta.
Calcutta Historical Society, Calcutta.
Calcutta University Institute, College Square, Calcutta.
Chaitanya Library, 4/1, Beadon Street, Calcutta.
Church Mission Society, Calcutta.
Economic Museum, Calcutta.
Editor, Bengal Past and Present, Kidderpore Vicarage, Calcutta.
Goethals' Indian Library, 30, Park Street, Calcutta.
Government School of Art, Calcutta.
Library of the United Service Club, Calcutta.
L. M. S. College, Bhowanipore, Calcutta.
Mahabodhi Society, Baniapooker Lane, Calcutta.
Metropolitan Institution, Calcutta.
Presidency College Library, 1, College Square, Calcutta.
Sanskrit College Library, 1, College Square, Calcutta.
Scottish Churches College, Calcutta.
Secretariat Library, Writers' Buildings, Calcutta.
University Library, The Senate House, Calcutta.
Hoogly College, Chinsura.
Chittagong College.
Beer Chandra Public Library at Comilla.
Dacca College.
Northbrook Hall Library, Dacca.
Provincial Library, Dacca.
Krishnagar College, Krishnagar.
Daulatpur Hindu Academy, Khulna.
Midnapore College, Midnapore.
Narail Victoria College, Narail.
Rajshahi College, Rajshahi.
Varindra Research Society, Rajshahi.
Serampore College, Serampore.
Civil Engineering College, Sibpur.
Jagannath College, Dacca.

(*b*) *Officials.*

Board of Examiners, Calcutta.
Superintendent, Archæological Survey, Eastern Circle, Calcutta.

(*c*) *Private Individuals.*

* Mahamahopadhaya Pandit Hara Prasad Shastri, 26, Pataldanga Street, Calcutta.
* Thibaut, Dr. G., C.I.E., D.Sc., Calcutta University, Senate House, Calcutta.

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* Honorary correspondent of the Archæological Department.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—continued.

II.—INDIA—continued.

BIHAR AND ORISSA.

(*a*) *Institutions.*

Bihar National College, Bankipore.
Bihar and Orissa Secretariat Library.
Bihar School of Engineering, Bankipore.
Patna College, Bankipore.
Ravenshaw College, Cuttack.
St. Columba's College, Hazaribagh.

(*b*) *Officials.*

The Commissioner of the Patna Division, Patna.
Assistant Superintendent, Archæological Survey, Eastern Circle, Bankipore.

UNITED PROVINCES.

(*a*) *Institutions.*

Agra College, Agra.
Palace Library of the Most Revd. the Archbishop at Agra
St. John's College, Agra.
Lyall Library, Aligarh.
M. A. O. College Library, Aligarh.
Christian College, Allahabad.
Muir Central College, Allahabad.
Panini Office, Allahabad.
Public Library, Allahabad.
Secretariat Library, Public Works Department, Allahabad.
University Library, Allahabad.
Carmichael Library, Benares.
Central Hindu College, Benares.
Queen's College, Benares.
Sanskrit College, Benares.
Christ's Church College, Cawnpore.
Canning College, Lucknow.
Provincial Museum Library, Lucknow
Public Library, Lucknow.
Lyall Library, Meerut.
Archæological Museum, Muttra.
Thomason College, Roorkee.
All-India Moslem League, Lucknow.
Fyzabad Museum, Fyzabad.

(*b*) *Officials.*

District Engineer, Agra.
Executive Engineer, Agra.
Superintendent, Muhammadan and British Monuments, Northern Circle, Agra.

(*c*) *Private Individuals.*

* Venis, Dr. A., C.I.E., Principal, Queen's College, Benares.
* Burn, Hon'ble Mr. R., Chief Secretary, United Provinces.
Vost, Lieut.-Col. W., I.M.S., c/o the United Provinces Secretariat, Allahabad.

PUNJAB.

(*a*) *Institutions.*

Khalsa College, Amritsar.
Aitchison College, Lahore.
Central Training College, Lahore.
Dyal Singh College, Lahore.
Dayanand Anglo-Vedic College, Lahore
Forman Christian College, Lahore.
Government College Library, Lahore.
Islamia College Lahore.
Museum Library, Lahore.

* Honorary correspondent of the Archæological Department.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—continued.

II.—INDIA—continued.

PUNJAB—*concluded.*

(*a*) *Institutions*—concluded.

Punjab Historical Society, Lahore.
Punjab Public Library, Lahore.
Secretariat Library, Public Works Department, Lahore.
University Library, Lahore.

(*b*) *Officials.*

Superintendent, Hindu and Buddhist Monuments, Northern Circle, Lahore.

DELHI.

Chief Commissioner, Delhi.
Museum, Delhi.
Public Library, Delhi.
St. Stephen's College, Delhi.

NORTH-WEST FRONTIER PROVINCE.

Peshawar Museum, Peshawar.
Secretariat Library, Peshawar.
Superintendent, Archæological Survey, Frontier Circle, Peshawar

BURMA.

(*a*) *Institutions.*

Myanma Awba Club, Kyaiklat, Pyapôn District.
Mandalay Public Library, Mandalay.
Buddhist Library, Ngathainggyaung, Bassein District.
Buddhist Propaganda Society, Pegu.
Young Men's Buddhist Association, Pegu.
Baptist College, Rangoon.
Bernard Free Library, Rangoon.
Burma Research Society, Rangoon.
Cedi Yengana Association Library, Shwe Dagôn Pagoda, Rangoon.
Phayre Museum, Rangoon.
Rangoon College, Rangoon.
Rangoon Literary Society, Rangoon.
Secretariat Library, Rangoon.
Soolay Pagoda Library, Rangoon.
Teachers' Institute, Rangoon.
Trustees of the Shwe Dagôn Pagoda, Rangoon.
Young Men's Christian Association, Rangoon.
Young Men's Buddhist Association, Rangoon.
Bengal Club, Rangoon.
Hindu Social Club, Rangoon.

(*b*) *Officials.*

The Ottoman Consul, Rangoon.
The Consul for China, Rangoon.

(*c*) *Private Individuals.*

W. F. Noyce, Esq., Bar.-at-Law, 68, Park Road, Pazundaung, Rangoon.
U Ba Shein, Registrar, Clerks and Servants' Registration Office, Rangoon.
Bhikhu U Nyana, Masoyein Taik, Mandalay Shore.

ASSAM.

Cotton Library, Dhubri.
Cotton College, Gauhati.
Curzon Hall Library, Gauhati.
Government Library, Shillong.
Secretariat Library, Shillong.
Victoria Jubilee Library, Tezpur.

CENTRAL PROVINCES.

(*a*) *Institutions.*

Public Library of Amraoti Town.
High School Committee, Balaghat.
Government College, Jubbulpore.
Training College, Jubbulpore.

APPENDIX H—concluded.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—concluded.

II.—INDIA—concluded.

CENTRAL PROVINCES—*concluded.*

(*a*) *Institutions*—concluded.

Jaganath High School, Mandla.
Hislop College, Nagpur.
Morris College, Nagpur.
Museum Library, Nagpur.
Secretariat Library, Nagpur.
Victoria Technical Institute Library, Nagpur.
Public Library, Saugor.
Victoria Library, Seoni.

(*b*) *Private Individual.*

* Pandit Hira Lal, Rai Bahadur, Extra Assistant Commissioner, Nagpur.

COORG.

The Chief Commissioner of Coorg's Library, Bangalore.

NATIVE STATES.

MYSORE.

Archæological Superintendent, Mysore.
Central College, Bangalore.
His Highness the Maharaja of Mysore.
Indian Institute of Science, Bangalore.
Maharaja's College, Mysore.
* Narasimhachari, Mr. R., M.A., Officer in charge of Archæological Researches, Mysore, Mallesvaram, Bangalore.

HYDERABAD.

His Highness the Nizam's Minister, Hyderabad.
The Resident's Library, Hyderabad.
The Secretary to His Highness the Nizam's Government, General (Archæolgy and Education) Department, Hyderabad.
The Secretary to His Highness the Nizam's Government, Public Works Department Hyderabad.
The Director of Public Instruction, His Highness the Nizam's Government, Hyderabad
The Superintendent of Archæology, His Highness the Nizam's Dominions, Hyderabad
The Librarian, the Nizam's State Library, Hyderabad.
The Librarian, the Nizam's College Library, Hyderabad.

CENTRAL INDIA.

The Librarian, Dhar Museum Library, Dhar.
Library of the Agent to the Governor-General, Indore.
Public Works Secretary to the Hon'ble the Agent to the Governor-General, Centra India.
Rajkumar College, Indore.

RAJPUTANA.

College Library, Ajmer.
Library of the Chief Commissioner and Agent to the Governor-General, Ajmer.
Rajputana Museum, Ajmer.
Colonel Sir S. S. Jacob, K.C.S.I., Jaipur.

BARODA.

Library of the Resident at Baroda.
His Highness the Gaekwar, Baroda.
Baroda Museum, Baroda.

KATHIAWAR.

Sir Bhagwatsingji Library, Gondal (Kathiawar).
Watson Museum of Antiquities, Rajkot.

TRAVANCORE.

His Highness the Maharaja of Travancore.

GWALIOR.

Gwalior Durbar.
Inspector of Archæology, Gwalior.

CHAMBA.

Bhuri Singh Museum, Chamba.

* Honorary correspondent of the Archæological Department.

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